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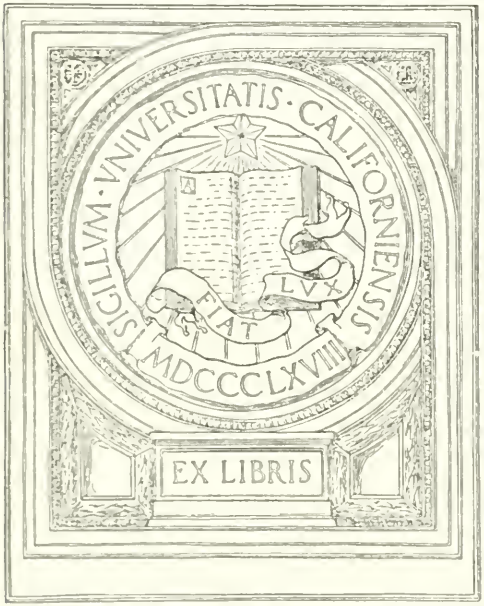

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ORIENTAL
LITERATURE

THE DABISTAN
OR
SCHOOL OF MANNERS

THE CALL TO PRAYER

Photogravure after the painting by Gêrome

THE CALL TO PRAYER

STATE NORMAL SCHOOL,

ORIENTAL LITERATURE

THE DABISTÁN
OR
SCHOOL OF MANNERS

The Religious beliefs, observances,
Philosophic opinions and
SOCIAL CUSTOMS
of the nations of
the East

1124

TRANSLATED FROM THE ORIGINAL PERSIAN BY

DAVID SHEA
AND
ANTHONY TROYER
Member of the Royal Asiatic Society
and edited by the latter . . . .

WITH A SPECIAL INTRODUCTION BY

A. V. WILLIAMS JACKSON
Professor of Indo-Iranian Languages in Columbia
University, New York

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ILLUSTRATIONS

THE CALL TO PRAYER ..... *Frontispiece*
Photogravure after the painting by Gêrome

THE TAJ MAHAL AT AGRA 50

ARAB LADY BOATING 188
Photogravure after the painting by E. M. Brede

SPECIAL INTRODUCTION

11124

To see a people as they see themselves, if we may give that turn to the familiar phrase, might apply to the glimpse which this book gives us of Eastern thought, religious beliefs, traditions, and mode of life, as viewed by an Oriental eye in the early part of the seventeenth century. It is a work by an Oriental and written for Orientals, but we of the West may equally profit by its contents. "School of Manners" (in the old sense of morals) the volume was termed in the first partial version of it that appeared in English, and that title was afterward retained when a complete translation was published. But "School of Religious Doctrines, or Institutes," would be a happier designation, and that is the actual Persian title, *Dabistán-ul-Mazáhab*, that graces the opening page of the two old manuscripts of the Dabistán which the favored visitor may see among the treasures of the Mulla Firuz Library in India. A number of handwritten copies besides these exist, but it is interesting to think that at least two are preserved in this library which adjoins a Parsi temple in Bombay, and a description of the life and philosophy of the Parsi Prophet Zoroaster, and of the older Persian sects, so far as the author Moshan Fáni could learn of them, forms a large part of the Dabistán. This fact of itself may attract some readers to the subject.

With regard to the author, Moshan Fáni, we know that the year of his birth can hardly be placed later than A. D. 1615. He was apparently of Iranian extraction, if we rightly interpret one of his statements. When writing of India he says that "inconstant fortune had torn him from the shores of Persia and made him the associate of the believers in transmigration and those who addressed their prayers to idols and images and worshiped demons." It was for this reason, he adds, that he chose to describe the tenets held by the subtle class of Hindu reasoners after

those of the Parsees. Although most of his life was passed in India he was a man that had traveled widely. Everywhere he went he carried with him the keen appreciation of a scholar and the thoughtful observation of one who wished to learn and to understand the views of others. His note book was in his hand and with laudable self-criticism he was ever ready to correct his own impressions, if he found them false, or as he quaintly says in his Oriental fashion, "to draw with the pen of accuracy the line of erasure over all that was doubtful." Herodotus could have done no more. On every occasion he took the opportunity to talk with faithful believers of various creeds and sects and to inquire into their religious ideas and manners and customs. In this way he gives us some account of no less than a dozen different religions or philosophies.

Although the Dabistán presents a sketch of so many different kinds of doctrines and religious tenets, in the author's view there were only five great religions. These are Magism, Hinduism, Judaism, Christianity, and Mohammedanism. With Magism, or the ancient religion of Persia, he begins. Much that he says about the early history and religious views of Iran has little interest except as a picture of Oriental views and habits of thought, which the student, however, will value; the picture of Parsiism, moreover, is quite inadequate, but his narrative of the life and legend of Zoroaster is sure to be read by all who care to see what an Oriental has to say about this remarkable figure in history. It may interest others to know that a number of Moshan Fání's strange stories about Zoroaster can now be traced to older and better sources, or again be shown to have little or no authority for their existence. The writer of the present introduction has brought out a number of such points in a recent work on "Zoroaster the Prophet of Ancient Iran." For this particular reason it did not seem necessary to correct some of the original translator's comments or footnotes on Zoroaster's era and teachings, but to allow them to stand just as they were reproduced in the plate proofs.

There is no question that with India and the speculations, beliefs and religious rites of the Hindus our author was well acquainted. His picture in general is a faithful

one. He finds a place to include the special as well as the general. The theosophic views of the Vedántists and kindred sects are not wanting, and his picture of the Indian Yogis, Fakirs, and Mendicants, and of the Persian dervishes, mystics and religious devotees is as good as can be found in literature. These chapters are sure to be read with interest. It may seem surprising to miss a detailed account of Buddhism in a work like the present, for Moshan's short chapter on Buddhism is rather a description of the Jain religion of India, which was the rival creed in early times to that of the great Enlightened One. But it must be remembered that in our author's day Buddhism was almost extinct in India, the land that gave it birth, while Jainism is still to be found there.

For the same reason that there was little occasion to discuss Buddhism in detail there was also no special call to mention the beliefs and customs of ancient Egypt, as Egypt played no religious rôle in Moshan Fání's day, but he does include Tibet, and readers of Kipling's "Kim" may be interested in looking up what is said about the early pilgrim Lámas and spiritual characters of Tibet. The Sikh religion, founded by Nának, is also not overlooked. To us of the West, moreover, it may be interesting to see a glimpse of Judaism and Christianity as observed by a native of the Farther East, who includes passages from Genesis by way of illustrating his description. His chapter on Mohammedanism is rather long and technical, as that was the religion of Moshan's own people. For this reason the editor preferred not to reproduce the entire section from the previously published translation of the Dabistán, but rather to give its principal features, drawing largely on Troyer's preliminary discourse in the older volumes. The concluding chapters on the theosophical and philosophical sects will have an attraction chiefly for those who care to draw nearer to the Oriental habit of mind and thought, and they show us in spite of certain vagaries how faithful a recorder and critic our author strove to be.

Taken as a whole the Dabistán seems worthy of the praise bestowed upon it by that worthy pioneer in Oriental studies, Sir William Jones. It was he who gave the

incentive to his fellow scholar Gladwin, to publish at least a chapter of the work in English, and this lead was followed by that faithful interpreter of Persia, David Shea. The translation of Shea, however, was left incomplete, and the last half was taken up and faithfully finished by Anthony Troyer, who prefaced the work by a preliminary discourse of more than a hundred pages. The translation of these two scholars was published in 1843, and is now extremely scarce. It is this rare work that is here reproduced, and the publisher is to be congratulated on his praiseworthy enterprise, which thus renders more accessible to Western readers so rare and uncommon an Eastern book. In issuing so diffuse a work, however, the editor was justified in making certain condensations and omissions, including most of the footnotes of the earlier edition, as well as in reducing the original preface considerably. In such matters I have been relieved of responsibility as to choice or method. On the other hand it has been my pleasant privilege to read the plate proof-sheets, taking the opportunity to correct certain palpable errors found in the original edition, while allowing numerous inconsistencies to stand, especially in the matter of spelling proper names. This has been done designedly to preserve the quaintness of the original, and it may safely be said that all that is really important in the original will be found in the present edition.

With these words the volume is sent forth; and though "East is East and West is West" the twain seem certainly to-day to be meeting more closely than ever in the past, and perhaps a ray of light from the East may come also through the Dabistán, the work of a little known Oriental writer who could not have dreamed that his treatise on the religious thought and institutions of his time would ever appear in its present dress in this New World and century.

A. V. Williams Jackson

COLUMBIA UNIVERSITY, NEW YORK, *December 9, 1901.*

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TRANSLATOR'S PREFACE

It is generally known that Sir William Jones was the first who drew the attention of Orientalists to the Dabistán. This happened five years after the beginning of a new era in Oriental literature, the foundation of the Asiatic Society of Calcutta by that illustrious man. It may not appear inopportune here to revive the grateful remembrance of one who acquired the uncontested merit of not only exciting in Asia and Europe a new ardor for Oriental studies, but also of directing them to their great objects — MAN and NATURE; and of endeavoring, by word and deed, to render the attainment of languages conducive to the required knowledge equally easy and attractive.

Having, very early in life, gained an European reputation as a scholar and elegant writer, Sir William Jones embarked for the Indian shores with vast projects, embracing, with the extension of science, the general improvement of mankind. Four months after his arrival in Calcutta, he addressed as the first president of the Asiatic Society, a small but select assembly, in which he found minds responsive to his own noble sentiments.

In his second anniversary discourse, he proposed a general plan for investigating Asiatic learning, history, and institutions. In his third discourse, he traced the line of investigation, which he faithfully followed as long as he lived in India, in his annual public speeches : he determined to exhibit the prominent features of the five principal nations of Asia — the Indians, Arabs, Tartars, Persians, and Chinese. After having treated in the two following years of the Arabs and Tartars, he considered in his sixth discourse the Persians, and declared that he had been induced by his earliest investigations to believe, and by his latest to conclude, that three primitive races of men must have migrated originally from a central country, and that this

country was *Iran*, commonly called Persia. Examining with particular care the traces of the most ancient languages and religions which had prevailed in this country, he rejoiced at "a fortunate discovery, for which," he said, "he was first indebted to Mir Muhammed Hussain, one of the most intelligent Muselmans in India, and which has at once dissipated the cloud, and cast a gleam of light on the primeval history of Iran and of the human race, of which he had long despaired, and which could hardly have dawned from any other quarter"; this was, he declared, "the rare and interesting tract on twelve different religions, entitled the Dabistán."

Sir William Jones read the Dabistán for the first time in 1787. I cannot refrain from subjoining here the opinion upon this work, which he communicated in a private letter, dated June, 1787, to J. Shore, Esq. (afterward Lord Teignmouth); he says: "The greatest part of it would be very interesting to a curious reader, but some of it cannot be translated. It contains more recondite learning, more entertaining history, more beautiful specimens of poetry, more ingenuity and wit, more indecency and blasphemy, than I ever saw collected in a single volume; the two last are not of the author's, but are introduced in the chapters on the heretics and infidels of India. On the whole, it is the most amusing and instructive book I ever read in Persian."

On the recommendation of Sir William Jones, Francis Gladwin, one of the most distinguished members of the new Society, translated the first chapter of the Dabistán, or "School of Manners," which title has been preserved from due regard to the meritorious Orientalist who first published the translation of a part of this work.

Who was the author of the Dabistán? — Sir William Jones thought it was composed by a Muhammedan traveler, a native of Kachmir, named Mohsan, but distinguished by the assumed surname of Fání, "the Perishable."

Gladwin calls him *Shaikh Muhammed Mohsin*, and says that, besides the Dabistán, he has left behind him a collection of poems, among which there is a moral essay, entitled *Masdur ul asas*, "the source of signs"; he was of the philosophic sect of Súfis, and patronized by the imperial

prince *Dara Shikoh*, whom he survived; among his disciples in philosophy is reckoned *Muhammed Tahir*, surnamed *Ghawri*, whose poems are much admired in Hindostan. Mohsan's death is placed in the year of the Hejira 1081 (A. D. 1670).

Erskine, in search of the true author of the Dabistán, discovered no other account of Mohsan Fání than that contained in the *Gul-i-Ráana*, "charming rose," of *Lachmi Narayán*, who flourished in Hyderabad about the end of the eighteenth or the beginning of the nineteenth century. This author informs us, under the article of Mohsan Fání, that "Mohsán, a native of Kachmir, was a learned man and a respectable poet; a scholar of *Mulla Yakub*, Súfi of Kachmir; and that, after completing his studies, he repaired to Delhi, to the court of the emperor *Shah Jehan*, by whom, in consequence of his great reputation and high acquirements, he was appointed *Sadder*, 'chief judge,' of Allahabad; that there he became a disciple of Shaikh *Mohib ulla*, an eminent doctor of that city, who wrote the treatise entitled *Teswich*, 'the golden Mean.' Mohsan Fání enjoyed this honorable office till Shah Jehân subdued Balkh; at which time *Nazer Muhammed Khan*, the Wali, 'prince,' of Balkh, having effected his escape, all his property was plundered. It happened that in his library there was found a copy of Mohsan's Diwán, or 'poetical Collection,' which contained an ode in praise of the (fugitive) Wáli. This gave such offense to the emperor, that the Sadder was disgraced and lost his office, but was generously allowed a pension. He retired (as Lachmi informs us) to his native country, where he passed the rest of his days without any public employment, happy and respected. His house was frequented by the most distinguished men of Kachmir, and among the rest by the governors of the province. He had lectures at his house, being accustomed to read to his audience the writings of certain authors of eminence, on which he delivered moral and philosophical comments. Several scholars of note, among whom were Taher Ghawri (before mentioned) and *Haji Aslem Salem*, issued from his school. He died on the before-mentioned date. It is to be observed that Lachmi does not mention the Dabistán as a production

of Mohsan Fání, though, had he written it, it must have been his most remarkable work."

When was he born?

He nowhere adduces the date of his birth; the earliest period of his life which he mentions, is the year of the Hejira 1028 (A. D. 1618). In this year the Mobed Hushíar brought the author to Balik Nátha, a great adept in the Yoga, or ascetic devotion, to receive the blessing of that holy man, who pronounced these words over him: "This boy shall acquire the knowledge of God." It is not stated in what place this happened. The next earliest date is five years later, 1033 of the Hejira (A. D. 1623). He says that, in his infancy, he came with his friends and relations from Patna to the capital Akbar-abad, and was carried in the arms of the Mobed Hushíar to Chatur Vapah, a famous ascetic of those days. The pious man rejoiced at it, and bestowed his blessing on the future writer of the Dabistán; he taught him the *mantra*, "prayer" of the sun, and appointed one of his disciples to remain with the boy until the age of manhood. We have here a positive statement: in the year 1623 A. D., he was "in his infancy," and carried "in the arms of his protector." Giving the widest extension to these expressions, we can hardly think him to have been either much older or younger than seven or eight years: not much older, for being in some way carried in the arms of the Mobed; nor much younger, having been taught a hymn to the sun; and he might have been a boy of three years when he received the first-mentioned blessing from Balik Natha. We may therefore suppose him to have been born about the year 1615 of our era, in the tenth year of the reign of the Emperor Jehangir. We collect in his work fifty-three dates relative to himself between the year 1618 and 1653. From 1627 to 1643, we see him mostly in Kachmir and Lahore, traveling between these two places; in 1643, he was at the holy sepulchre, probably at Meshhad, which appears to be the furthermost town to the West which he reached; from 1634 to 1649, he dwelt in several towns of the Panjab and Guzerat; the next year he proceeded to Sikakul, the remotest town in the East which he says he has visited; there he

fell sick, and sojourned during 1653, at which epoch, if the year of his birth be correctly inferred, he had attained his thirty-eighth year. We have no other date of his death than that before stated: if he died in 1670, it was in the eleventh year of the reign of Aurengzéb, or Alemgir. Mohsan Fání would therefore have passed his infancy, youth, and manhood mostly in India, under the reigns of the three emperors Jehangír, Shah Jehan, and Aurengzéb.* It was the state of religion prevailing in those days in Hindostan that he describes.

From his earliest age he appears to have led an active life, frequently changing his residence. Such a mode of life belongs to a traveling merchant or philosopher, and in our author both qualities might have been united, as is often the case in Asia. Mohsan Fání, during his travels, collected the diversified and curious materials for the Dabistán; he observed with his own eyes the manners and customs of different nations and sects. He says himself at the conclusion of his work: "After having much frequented the meetings of the followers of the five beforesaid religions,"—Magians, Hindus, Jews, Nazareans, and Muselmans,—"the author wished and undertook to write this book; and whatever in this work, treating of the religions of different countries, is stated concerning the creed of different sects, has been taken from their books, and for the account of the persons belonging to any particular sect, the author's information was imparted to him by their adherents and sincere friends, and recorded literally, so that no trace of partiality nor aversion might be perceived: in short, the writer of these pages performed no more than the task of a translator." This declaration, even to a severe critic, may appear satisfactory. Sir William Jones called him a learned and accurate, a candid and ingenious author. He sought the best means of information, and gives us what he had acquired not only from personal experience, which is always more or less confined; not only from oral instruction, which is too often imper-

* Jehangir reigned from 1605 to 1628.
Shah Jehan reigned from 1628 to 1659.
Aurengzéb reigned from 1659 to 1707.

fectly given and received; but also from an attentive perusal of the best works which he could procure upon the subject of his investigation.

Mohsan Fánf exhibits the remarkable notions, dogmas, customs, and ceremonies of twelve religions, and their various sects, without giving more of their origin and genesis than the names of their founders. The very first principle of all religion is referred, by some, to a primitive Divine revelation; by others, to a natural propensity of the human mind to superstition. However this may be, history confirms the suggestions of psychology, that admiration was one of the principal sources of religious feelings; how should man not be struck with the glories of the sky? Therefore, the adoration of stars was one of the most ancient religions. It needed no prophet: it is "the poetry of heaven," imprinted in eternal characters of fire upon the ethereal expanse. Prometheus, enumerating the benefits which he bestowed upon untutored barbarians, says: —

> " . . . At random all their works
> Till I instructed them to mark the stars,
> Their rising, and, a harder science yet,
> Their setting."

According to all traditions, astronomy was one of the first sciences cultivated by men. The stars not only occasioned the institution, but also served to announce the regular return of religious feasts; thus they became, as called by Plato, "the instruments of time"; men were at once induced and taught by religion to count months and years. Astronomy, in her feast-calendars, consecrated upon an altar the first fruits of her labors.

Upon the star-paved path of heaven man was conducted to the sanctuary of the supreme Being. In general, the first feeling of the Divine, seizing the human mind with its own supernatural power, elevated it at once above the material concerns of the nether world; thus sublime ideas of the Deity, the universe, and the immortality of the soul, preceded the invention of many arts and sciences relative to the comforts of social life. This is confirmed by the account, contained in the Dabistán, of the most ancient religion of the

Persians, which is founded upon transcendental ideas of the Divinity: "Except God himself, who can comprehend His origin? Entity, unity, identity, are inseparable properties of this original essence, and are not adventitious to Him."

No sooner has man acquired the consciousness of mental freedom, than he endeavors to expand beyond himself the first vague feeling of the Divine; not satisfied to admire all exterior marvel, he desires to understand and to name its interior moving cause; this is something immaterial; it is a soul, such as acts in himself. Among the ancient Iranians, the "first creation of the existence-bestowing bounty" was the intellectual principle, called *Azad Bahman*, "the first intelligence"; he is also the first angel; from him other spirits or angels proceed. Every star, every heavenly sphere has its particular intelligence and spirit or angel. In the lower region, each of the four elements owns its particular guardian; vegetables, minerals, animals, have their protecting angels; the conservative angel of mankind is *Farun Faro Vakshur*. It is not without reason that this religion was called "the religion of light." As the supreme Being

"Sow'd with stars the heav'n thick as the field,"

so also he peopled the vast extent with the "sons of light, the empyreal host of angels," who not only moved and governed the celestial orbs, but also descended into the elemental regions to direct, promote, and protect his creation. Not a drop of dew fell without an angel. The Hindus and Greeks animated universal nature; the Persians imparadized the whole creation by making it the abode of angels. Hence demonology in all its extent. But, "among the most resplendent, powerful, and glorious of the servants who are free from inferior bodies and matter, there is none God's enemy or rival, or disobedient, or cast down, or annihilated."

Human souls are eternal and infinite; they come from above, and are spirits of the upper spheres. If distinguished for knowledge and sanctity while on earth, they return above, are united with the sun, and become empyreal sovereigns; but if the proportion of their good works

bore a closer affinity to any other star, they become lords of the place assigned to that star; their stations are in conformity with the degrees of their virtue; perfect men attain the beatific vision of the light of lights, and the cherubine hosts of the supreme Lord. Vice and depravity, on the contrary, separate souls from the primitive source of light, and chain them to the abode of the elements: they become evil spirits. The imperfectly good migrate from one body to another, until, by the efficacy of good words and actions, they are finally emancipated from matter, and gain a higher rank. The thoroughly depraved descend from the human form to animal bodies, to vegetable, and even to mineral substances.

So far we see the well-known dogma of transmigration ingeniously combined with the Sidereal religion. Here is exhibited a singular system of heavenly dominion, maintained by every star, whether fixed on planetary, during periods of many thousand years. A fixed star begins the revolution, and reigns alone, the king of the cycle, during a millennium, after which, each of the fixed and planetary stars becomes its partner or prime-minister for a thousand years; the last of all is the moon, for a millennium. Then the sovereignty of the first king devolves to the star which was its first associate. This second king goes through the same course as the first, until this becomes for a thousand years his partner, and then his period is also passed. The same is the course of all other stars. When the moon shall have been king, and all stars associated with it and its reign too past, then one great period shall be accomplished. The state of the revolving world recommences, the human beings, animals, vegetables, and minerals, which existed during the first cycle, are restored to their former language, acts, dispositions, species, and appearances; the world is renovated, that is to say, forms, similar to those which passed away, reappear. This system expresses nothing else but the general vague idea of long heavenly revolutions, and periodical renovations of the same order of things in the nether world.

The Dabistán adds a mode of computing as peculiar to the followers of the ancient faith: they call one revolution

of the regent Saturn a day; thirty such days one month; twelve such months one year; a million of such years one *fard*; a million fard one *vard*; a million vard one *mard*; a million mard one *jad*; three thousand jads one *vad*; and two thousand vád one *zád*. To these I must subjoin *salam*, *shamar*, *aspar*, *radah*, *aradah*, *raz*, *araz*, *biaraz*, that is, eight members of a geometric progression, the first of which is 100,000, and the coefficient 100. But these years are revolutions, called *farsals*, of thirty common years each. There are, besides, farsals of Mars, Venus, Mercury, and the moon, a day of each being the time of their respective revolution.

I thought it necessary to repeat these extravagant numbers, because it is by them that the reigns of the first ancient dynasties are measured.*

Mohsan Fání's imagination, although justly exalted by sublime notions of the Divinity, certainly appears now and then bewildered by the mysterious action of unknown causes; but on other occasions pointing out, in a satirical vein, so many follies, absurdities, and extravagances prevailing among mankind, he seems to laugh at all enthusiasm whatsoever, his own not excepted. In general, there breathes in his words a spirit of independence, which would command attention even among us in the accustomed circle of long-established liberty. His boldness in religious controversy startled even Sir W. Jones so much that, in characterizing it by the harsh term of blasphemy, the English judge appears for a moment ready to plead for the abettors of popular superstition, who stood confounded before the tribunal of the philosophic Akbar. Yet he was far from being above all popular superstition. The Asiatic, from the dawn of his reason is nourished with the marvelous, trained to credulity, and prepared for mysticism, the bane of practical life; in short, he imbibes from his infancy a superstition from which he never frees

* It is known that in India, and perhaps all over Asia, the number of ciphers not followed by a significative number, is indifferent, and indicates nothing else but magnitude. Thus the Hindus, to determine positively hundreds, thousands, etc., affix the required figure at the end; for instance, to determine 100 rupees to be given, they write 101.

himself, always prone to interpret every unusual phenomenon as a miracle. No sort of study enables him to correct his first impressions, or to enlighten his ignorance; natural history and experimental philosophy are not cultivated in Asia. If not an agriculturist, mechanic, tradesman, or soldier, he devotes himself to the intricacies of metaphysics, and very commonly to a contemplative life; he becomes an ascetic. Thus he knows no social life embellished by the refinement of mutual sympathy, nor the noble vocations of a citizen who lives — with more than one life in himself, in others, and in the whole community. Such being the general state of Asia, let us not wonder that Mohsan Fáni believed some strange stories of miracles, and viewed with astonishment tricks of jugglers, which he relates with serious credulity, strangely contrasting with his usual good sense, sagacity, and judgment. Thus, he presents to us a man standing on his head with his heels in the air during a whole night; others restraining their breath many hours, and remaining immovable during two or three days; he speaks of the miraculous effects of austerity, such as being in different places at the same time; resuscitating the dead; understanding the language of animals, vegetables, and minerals; walking on the surface of water, and through fire and air; commanding the elements; leaving and reassuming the body; and the like. But let us not forget that such stories were told elsewhere, and in Europe, even so late as the time in which the Dabistán was written.

Further, although generally moral and judicious in his sentences, grave and austere in his views, fervent and exalted in devout contemplation, our author now and then happens to use the language of ribaldry and indecency, which deserves serious reprobation. We shall, however, remark that taste, or the sense of propriety in words and expressions among Asiatics, differs as much as their general civilization from ours. From religious austerity they banished the elegant arts, as objects of sensuality; but, as they could not stifle this essential part of human nature, they only prevented its useful refinement; they clipped the delicate flower, but left the brute part of it: hence the grossness

of their jokes, expressions, and images. "To sacrifice to the graces" is, among them, not understood at all, or thought an abomination. But they cannot be said to VIOLATE laws which they do not know; the offense which they give from want of taste and decency, is purely unintentional, and cannot with them have that evil effect which among us it would be likely to produce.

Striking an equitable balance between faults and excellencies, and with particular regard to the abundance of curious, useful, and important information, I shall not hesitate to express my sincere persuasion, that the Dabistán was worthy of the eulogy bestowed by the great Orientalist who first brought it into public notice.

THE DABISTÁN

OR

SCHOOL OF MANNERS

In the name of the bountiful and merciful God

Verse

O Thou, whose name is the beginning of the book of the children of the school,
Thy remembrance is to the adult among the Sages the torch of their nightly retirement;
Without thy name the tongue fails the palate of the barbarians,
Although they know the language of Arabia;
Having the heart in the body full of thy remembrance, the novice, as well as the adept in contemplation
Becomes a supreme king of beatitude, and the throne of the kingdom of gladness.
Whatever road I took, it joined the street which leads to Thee;
The desire to know thy being is also the life of the meditators;
He who found that there is nothing but Thee, has found the final knowledge;
The móbed is the teacher of Thy truth, and the world a school.

BLESSING without limit to the mighty Being, the Lord of existence, the rider upon the sun of the celestial sphere which is the eyewitness of His glory; to Him whose servant is Saturn, Baharam (Mars) the messenger, Jupiter the star, the herald of good fortune, Venus the slave; to Him who is the ornament of the throne of the empire of the faith, and the crown of divinity of the kingdom of truth.

Masnavi

The being to whom the holy God said:
If not thee, I would not have created the worlds;
That primitive wisdom and that soul of the world;
That man of spirit, and that spirit of man.
Blessing be also to the Khalifs of the faithful, and to the Lords of the Imáns of the faith.

Rabaai (quatrain)

The world is a book full of knowledge and of justice,
The binder of which book is destiny, and the binding the beginning and the end;
The suture of it is the law, and the leaves are the religious persuasions;
The whole nation is formed of its disciples, and the apostle is the teacher.

In this book, called the Dabistán, is contained something of the knowledge and faith of past nations, of the speeches and actions of modern people, as it has been reported by those who know what is manifest, and see what is concealed; as well as by those who are attached to exterior forms, and by those who discern the inward meaning, without omission, and diminution, without hatred, envy and scorn, and without taking a part for the one, or against the other side of the question.

Cult of the Parsees

Here commences the history of the tenets and ceremonies observed by the *Sipásián* and *Párslán*.

Among the *Párslán*, called also the *Iranián*, is a sect styled the *Yazadián* or *Yazdánián*, *Abádián*, *Sipásián*, *Hushián*, *Anushkán*, *Azarhóshangián*, and *Azarián*. They believe it impossible for man, by the force of intellect, or the energy of spirit, to comprehend the exalted essence of the Almighty and Holy Lord. Entity, unity, identity, or all His divine attributes of knowledge and life, constitute the fountain of His holy essence. He is, in the most comprehensive sense, the paramount, omnipotent Lord over all things, whether considered collectively, or in the changes

incident to their component parts. All His works and operations are in conformity to His exalted will: if He wills, He acts; if He wills not, He acts not; but works worthy of adoration are as inseparable from His honored essence, as His other glorious attributes of perfection.— Urfí of Shíráz thus expresses himself: —

"Thy essence is able to call into being all that is impossible,
Except to create one like Thyself."

The first creation of His existence-bestowing bounty was the precious jewel of the intellectual principle, called *Azad Bahman;* the solar ray which constitutes the excellence of His august existence is from the essence of the light of lights. From the effulgence of *Bahman*, or the "First Intelligence," proceeded another, along with the spirit and body of the Pure Ether or Crystalline Sphere. In like manner, from the second *Serúsh* or "angel" there emanated three similar rays; so that every star in the universe, whether in motion or at rest, that is, every planet and fixed star, and also every one of the heavens, has its peculiar intellect and spirit.

They also believe that the heavens exceed the compass of numbers, and that the spheres are as many in number as the stars; also that every star has its own firmament, but that the movements of their spheres are in accordance with those of the zodiacal firmament.

In like manner, each of the four elements has its separate guardian, from the *Nuristan* (region of light), or the world of Intellects; which angel is styled *Parvardigar* or *Parvardigar-i-Gunah; Dara* or *Dara-i-Gunah;* and in Arabic, *Rab-un-naw* or "Lord of the species"; in the same manner, all their relations, or every species, has its peculiar regent from the *Nuristan* or "region of light." They regard the subsisting spirit of man, or the reasonable human soul, as eternal and infinite. Siád says thus: —

"No sign of man or world appeared on the tablet of existence
When the soul breathed forth pursuant to Thy will in the school of love."

It is related in some of the esteemed records of this sect, that by ETERNAL SOULS are meant the spirits of the spheres,

and that human souls are a creation, but eternal; also that some human temperaments are so constituted, that souls from the upper world are conferred on them; while others are adapted for having attached to them souls abstracted from matter; that such appropriation is regulated by influence of the spheres, and is concealed from the sight of the most profound thinkers. They also say, when this immortal spirit attains to eminence in praise-worthy knowledge and belief, that is, pure faith and good works, that on leaving this lower body, it succeeds in uniting itself to the sublime uncompounded spirits: but should it not attain to this high, emancipation-bestowing degree, it is united to that sphere, in relation to which its acts were upright. If the habitual language were praise-worthy and the works performed meritorious, but it should not have attained to the rank of union with a sphere, it being then divested of corporeal elements, remains in the lower world with the similitude of a bodily form, and in consequence of its praise-worthy qualities, it enjoys in appearance the view of the nymphs, palaces, and bright rose-bowers of paradise, and becomes a *Zamíni-Serush*, or "Terrestrial Angel." But if its words have been reprehensible, and also accompanied with evil deeds, on deserting this material body, it obtains not another similarly constituted, and is unable to reach the *Shîdastan*, or "the region of Light." Being thus separated from the primitive source, it remains in the abode of Elements, in the Hell of concupiscence and passion and the flames of remorse; ultimately it becomes the prey of malady, but does not obtain a higher mansion. The soul of such a description finally becomes an *Ahriman*, or "Evil Demon." If in a spirit destitute of praise-worthy conversation, the good actions preponderate, but in consequence of the attachment of the heart to matter, or through ignorance, such a spirit attains not to the dignity of liberation; it removes from one body to another, until by the efficacy of good words and deeds, it is finally emancipated from body and gains a high rank. Sarábí thus says: —

"The truly free, as soon as possible, disengages himself from body;
If he cannot extricate himself from skin, let him resign his doublet."

But if the spirit be prone to error, it descends successively from the human frame to the animal body: such are the doctrines of their distinguished men. Some, however, of this sect, in whose language all is metaphorical and figurative, assert, that sometimes the spirit, through excessive wickedness, becomes by insensible degrees connected with plants and vegetables; and frequently, by progressive gradations, becomes joined to mineral or metallic substances. According to this class of believers, there is an uncompounded soul in each of the three kingdoms of nature: and they acknowledge that every thing possesses a ray of existence emanating from *Shíd Shídan*, or "Effulgence of Light." One of the eminent men, agreeably to this view, has said: —

"The soul is the marrow of certainty, the body its envelope:
In the robes of spirit contemplate the form of a friend (the Creator).
Whatever object bears the impress of existence,
Regard it as the reflection of light or his very self."

They also hold that the world bears the same affinity to the Creator, as the solar light doth to the body of the sun; that it has existed from all eternity and will continue to all infinity. They maintain that, whatever exists in this world, or that of formation and evanescence, depends on the influence of the stars; also that astronomers and astrologers have found out some few effects of the influence of the seven planets, but are ignorant of the natures and influences of the slow-moving or fixed stars.

Millenniums of the Lordly Stars

The possessors of *Fardát* and *Fartáb*, or those who are directed by inspiration and revelation, have laid down that every star, whether fixed or planetary, is regent during certain periods of several thousand years: one thousand years being assigned to each star, without the association of any other: on the termination of which, in the subsequent millennia, both the fixed and planetary stars are successively associated with it — that is, in commencing the series with a fixed star, we call the fixed star which is

Lord of the Cycle, the First King; on the termination of the millennium appropriated to him, another fixed star becomes partner with the First King, which partner we style First Minister: but the supremacy and dominion of the period belong exclusively to the First King: on the termination of the second millennium,— the period of office assigned to the First Minister expires, and another star is associated with the First King; and so on, until the fixed stars are all gone through: on which Saturn becomes associated with the First King, and continues so during a thousand years, and so with the other planets, until the period of association with the moon arrives: then terminates the supremacy of the fixed star, named the First King, and his authority expires. After the First King, the star associated with him in the second millennium, and which was called the First Minister, now attains the supremacy and becomes Lord of the Cycle, during which cycle of sovereignty we style him the Second King, with a thousand years appropriated to his special rule as before stated. In the following millennium another fixed star becomes his associate, as above mentioned, and goes through a similar course. When the period of the moon's association arrives, the moon remains joined with the Second King during a millennium, on the completion of which, that fixed star, the term of whose sovereignty has passed away, and who commenced the cycle, under the style of First King, is associated with the Lord of the Cycle, styled the Second King; after which, the empire of the Second King's star also terminates and becomes transferred to another: thus all the fixed stars in succession become kings, until they are all gone through, on which the principality and supremacy come to *Shat Kaivan*, or "the Lord Saturn," with whom in like manner the fixed stars and planets are associated for their respective millennia,— when the dominion comes to the *Shat Máh*, or "Lunar Lord," his period is ended as before stated, the cycle completed, and one great circle or revolution has been described. On the expiration of this great period, the sovereignty reverts to the First King; the state of the revolving world recommences; this world of formation and evanescence is renovated; the

human beings, animals, vegetable and mineral productions which existed during the first cycle, are restored to their former language, acts, dispositions, species, and appearance, with the same designations and distinctions; the successive regenerations continually proceeding on in the same manner. The prince of physicians, *Abu Ali* (whose spirit may God sanctify!) expresses himself to this purport: —

> « *Every* form and image, which seems at present effaced,
> Is securely stored up in the treasury of time —
> When the same position of the heavens again recurs,
> The Almighty reproduces each from behind the mysterious veil.»

It is here necessary to remark, that their meaning is not, that the identical spirits of *Abad*, *Kaiomors*, *Siáymak* and *Húshang* shall be imparted to the identical material bodies long since abandoned, or that the scattered members of the body shall be reassembled and reunited: such sentiments, according to them, are absurd and extravagant: their real belief is this, that forms similar to those which have passed away, and bodies resembling the primitive ones, their counterpart in figure, property, and shape, shall appear, speaking and acting exactly in the same manner. How could the exalted spirits of the perfect, which are united with angels, return back? They also maintain that men do not arise from their own species without father or mother: but they affirm that as a man and woman were left at the commencement of the past cycle, so there shall two remain in the present cycle, for the continuance the human race. For although the heavens are the sires of of the three natural kingdoms of productive principles, and the elements their mother, yet this much only has been imparted to us, that man is born of man, and is not produced after any other fashion.

The followers of the ancient faith call one revolution of the regent Saturn, a day; thirty such days, one month; twelve such months, one year; a million of such years, one *fard*; a million *fard*, one *vard*; a million *vard*, one *mard*; a million *mard*, one *ját*; three thousand *ját*, one *vád*; and two thousand *vád*, one *zád*. According to this mode of computation, the happiness and splendor of the

Máhábádian dynasty lasted one hundred zád of years. They believe it impossible to ascertain the commencement of human existence; and that it is not to be comprehended by human science: because there is no epoch of identical persons, so that it is absolutely impossible to form any definite ideas on the subject, which resembles an arithmetical infinite series. Such a belief also agrees with the philosophy and opinions of the Grecian sages.

From the authority of esteemed works, they account *Máhábád* the first of the present cycle; as in reality he and his wife were the survivors of the great period, and the bounteous Lord had bestowed on them so immense a progeny, that from their numbers, the very clefts of the mountains were filled. The author of the *Amíghistan* relates, that they were acquainted only to a trifling degree with the viands, drinks, and clothing which through the bounty of God are now met with: besides, in that cycle there existed no organization of cities, systems of policy, conditions of supremacy, rules of authority and power, principles of *Nushád* or law, nor instruction in science and philosophy, until through the aid of celestial grace, joined to the manifold favors and bounties of God, the uncontrolled authority of *Máhábád* pervaded alike the cultivated region and the wild waste; the wide expanse of land and sea. Through divine illumination, in conjunction with his spiritual nature, the assistance of his guiding angel and the eyes of discernment; and also what he had seen and heard in the past cycle, he meditated on the creation of the world: he then clearly perceived that the nine superior divisions, and the four lower elements, the subjects of existence, are blended and associated with distinct essences and accidents, so as to combine together opposing movements with contrary dispositions and natures: and that the aggregate of this whole indispensably requires a supreme bestower of connection, a blender and creator: also that whatever this bestower of relation wills, and this all perfect in wisdom does, cannot be destitute of utility and wisdom: Máhábád therefore dispatched persons to all quarters and regions of the world, to select from land and water all productions and medicinal plants held in esteem for

their various properties; these he planted in a proper site, so that by the aid of the terrene and aqueous particles, the influence of atmospheric temperature, in conjunction with the sidereal energies, their powers of vegetation, nutritious qualities, and properties might be ascertained. At the time of promulgating this excellent purpose, the sovereign of the starry host entered in glory the mansion of Aries; and the rapidly-sketching painter of destiny drew forth the faces of the brides of the gardens (blossoms and flowers): then, through the efficacy of command, experiment, and examination, Máhábád extracted from the various flowers, fruits, leaves, and fibres, the different alimentary substances, medicinal compounds, viands, and beverages. He next commanded all sorts of ores to be fetched from the mines and liquified in the furnace, so that the different metals concealed in them became visible. Out of iron, which combines hardness and sharpness, he formed warlike weapons for the brave; jewels, gold, silver, rubies, sapphires, diamonds, and chrysolithes, in which he observed smoothness and capability of polish, he assigned as decorations for kings, military chieftains, and matrons. He also ordered persons to descend into the deep waters and bring forth the shells, pearls, corals, etc. People were commanded to shear the fleece of sheep and other animals: by him also were invented the arts of spinning, weaving, cutting up, sewing, and clothing. He next organized cities, villages, and streets; erected palaces and colonnades; introduced trade and commerce; and divided mankind into four classes. The first was composed of *Hirbeds*, *Mobeds*, ascetics, and learned men, selected for maintaining the faith and enforcing the sentence of the laws: these are also called *Birman* and *Birmun;* that is, they resemble the *Barínían* or supreme beings, the exalted angels; they also style them *Húristár*. The second class consists of kings and intrepid warriors, who devote themselves to the cares of government and authority, to the promotion of equity, and the curbing of oppression; those they call *Chatramán*, *Chatraman*, and *Chatrí:* this word *Chatrí* means a standard or distinction; as people of high rank have a *Chatra*, or umbrella, to protect them with its shade, which they call *Sayah dar* and

Sayah ban; the people repose under the shade of the individuals of this class, who are also called *Núristár*. The third class is composed of husbandmen, cultivators, artisans, skillful men, and mechanics; these are called *Bás*, which is synonymous with *Bisyár* or numerous; as this class should far exceed in number all the others. *Bás* also means cultivation and improvement, results which altogether depend on this order — they are also styled *Suristár*. The fourth class are destined for every kind of employment and service; they are called *Súdín*, *Súdí*, and *Súd:* from them profit, indulgence, and ease accrue to society: they are also called *Rúzistar*. He instituted these four classes, the four elements of society, and the sources of organization were completed: independence and want appeared; there were produced the gradations of ruler and subject; of lord and servant; discipline and authority; justice and knowledge; kindness and severity; protection of the *Zindbar* or kind treatment of innoxious creatures; destruction of the *Tundbar* or noxious animals; the knowledge of God and the ceremonies of His worship.

The Worship Rendered to the Seven Planets

It is stated in the *Akhtaristán*, that the image of the regent Saturn was cut out of black stone, in a human shape, with an ape-like head; his body like a man's, with a hog's tail, and a crown on his head; in the right hand a sieve; in the left a serpent. His temple was also of black stone, and his officiating ministers were negroes, Abyssinians, and persons of black complexions: they wore blue garments, and on their fingers rings of iron: they offered up storax and such like perfumes, and generally dressed and offered up pungent viands; they administered myrobalam, also similar gums and drugs. Villagers and husbandmen who had left their abodes, nobles, doctors, anchorites, mathematicians, enchanters, soothsayers and persons of that description lived in the vicinity of this temple, where these sciences were taught, and their maintenance allowed them: they first paid adoration in the temple and afterward waited

on the king. All persons ranked among the servants of the regent Saturn were presented to the king through the medium of the chiefs and officers of this temple, who were always selected from the greatest families in Iran. The words *Shat* and *Timsar* are appellations of honor, signifying dignity, just as *Sri* in Hindi, and *Hazrat* in Arabic.

The image of the regent *Hormuzd* (Jupiter) was of an earthy color, in the shape of a man, with a vulture's face: on his head a crown, on which were the faces of a cock and a dragon; in the right hand a turban; in the left a crystal ewer. The ministers of this temple were of a terrene hue, dressed in yellow and white; they wore rings of silver and signets of cornelian; the incense consisted of laurel-berries and such like; the viands prepared by them were sweet. Learned men, judges, imans, eminent vizirs, distinguished men, nobles, magistrates, and scribes dwelt in the street attached to this temple, where they devoted themselves to their peculiar pursuits, but principally giving themselves up to the science of theology.

The temple of the regent *Bahram* (Mars) and his image were of red stone: he was represented in a human form, wearing on his head a red crown: his right hand was of the same color and hanging down; his left, yellow and raised up: in the right was a blood-stained sword, and an iron verge in the left. The ministers of this temple were dressed in red garments; his attendants were Turks with rings of copper on their hands; the fumigations made before him consisted of sandaracha and such like; the viands used here were bitter. Princes, champions, soldiers, military men, and Turks dwelt in his street. Persons of this description, through the agency of the directors of the temple, were admitted to the king's presence. The bestowers of charity dwelt in the vicinity of this temple; capital punishments were here inflicted, and the prison for criminals was also in that street.

The image of the world-enlightening solar regent was the largest of the idols; his dome was built of gold-plated bricks: the interior inlaid with rubies, diamonds, cornelian, and such like. The image of the Great Light was formed of burnished gold, in the likeness of a man with two heads, on

each of which was a precious crown set with rubies; and in each diadem were seven *sárún* or peaks. He was seated on a powerful steed; his face resembling that of a man, but he had a dragon's tail; in the right hand a rod of gold, a collar of diamonds around his neck. The ministers of this temple were dressed in yellow robes of gold tissue, and a girdle set with rubies, diamonds, and other solar stones: the fumigations consisted of sandalwood and such like: they generally served up acid viands. In his quarter were the families of kings and emperors, chiefs, men of might, nobles, chieftains, governors, rulers of countries, and men of science: visitors of this description were introduced to the king by the chiefs of the temple.

The exterior of *Nahid's* (Venus) temple was of white marble and the interior of crystal: the form of the idol was that of a red man, wearing a seven-peaked crown on the head: in the right hand a flask of oil, and in the left a comb: before him was burnt saffron and such like; his ministers were clad in white, fine robes, and wore pearl-studded crowns, and diamond rings on their fingers. Men were not permitted to enter this temple at night. Matrons and their daughters performed the necessary offices and service, except on the night of the king's going there, as then no females approached, but men only had access to it. Here the ministering attendants served up rich viands. Ladies of the highest rank, practicing austerities, worshipers of God, belonging to the place or who came from a distance, goldsmiths, painters and musicians dwelt around this temple, through the chiefs and directors of which they were presented to the king: but the women and ladies of rank were introduced to the queen by the female directresses of the temple.

The dome and image of the regent *Tir* (Mercury) was of blue stone; his body that of a fish, with a boar's face: one arm black, the other white; on his head a crown: he had a tail like that of a fish; in his right hand a pen, and in the left an inkhorn. The substances burnt in this temple were gum mastic and the like. His ministers were clad in blue, wearing on their fingers rings of gold. At their feasts they served up acidulous viands. Vizirs, phi-

losophers, astrologers, physicians, farriers, accountants, revenue-collectors, ministers, secretaries, merchants, architects, tailors, fine writers and such like, were stationed there, and, through the agency of the directors of the temple, had access to the king: the knowledge requisite for such sciences and pursuits was also communicated there.

The temple of the regent *Mah* (the moon) was of a green stone; his image that of a man seated on a white ox: on his head a diadem in the front of which were three peaks: on the hands were bracelets, and a collar around the neck. In his right hand an amulet of rubies, and in the left a branch of sweet basil: his ministers were clad in green and white, and wore rings of silver. The substances burnt before this image were gum arabic and such like drugs. His attendants served up salted viands. Spies, ambassadors, couriers, news-reporters, voyagers, and the generality of travelers, and such like persons, resided in his street, and were presented to the king through the directors of the temple. Besides the peculiar ministers and attendants, there were attached to each temple several royal commissioners and officers: engaged in the execution of the king's orders; and in such matters as were connected with the image in that temple. In the *Khuristar* or "refectory of each temple," the board was spread the whole day with various kinds of viands and beverages always ready. No one was repulsed, so that whoever chose partook of them. In like manner, in the quarter adjacent to each temple, was an hospital, where the sick under the idol's protection were attended by the physician of that hospital. Thus there were also places provided for travelers, who on their arrival in the city repaired to the quarter appropriated to the temple to which they belonged.*

It is to be observed, that although the planets are simple bodies of a spherical form, yet the reason why the above-mentioned images have been thus formed is that the planetary spirits have appeared in the world of imagination

*It was from time immemorial to our days the practice of the Asiatics to refer the common affairs of life to the stars, to which they attribute a constant and powerful influence over the nether world. Thus Húmaiun, the son of Baber, emperor of India, "caused seven

to certain prophets, saints, and holy sages under such forms; and under which they are also connected with certain influences; and as they have appeared under forms different from these to other persons, their images have also been made after that fashion.

When the great king, his nobles, retinue, and the other Yezdanian went to the temple of Saturn, they were arrayed in robes of blue and black hues; expressed themselves with humility, moving with a slow pace, their hands folded on the breast. In the temple of *Hormuzd* (Jupiter), they were dressed in his colors, as learned men and judges. In that of *Bahram* (Mars) they were clad in the robes peculiar to him, and expressed themselves in an arrogant manner — but in the temple of the Sun, in language suitable to kings and holy persons; in that of Venus, they appeared cheerful and smiling; in the temple of Mercury they spoke after the manner of sages and orators; and in the Moon's like young children and inferior officers.

In every private house there were, besides, images of the stars, a minute description of which is given in the *Akhtaristan*. They had also, in every temple, the spherical or true forms of the several planets.

There was a city called the royal abode or *sarái*, facing which were seven temples. On each day of the week, in the dress appropriated to each planet, the king exhibited himself from an elevated *tábsár* or window, fronting the temple of the planet, while the people, in due order and arrangement, offered up their prayers. For example, on Sunday or *Yakshambah*, he showed himself clad in a yellow *kabá* or tunic of gold tissue, wearing a crown of the same metal, set with rubies and diamonds, covered with many

halls of audience to be built, in which he received persons according to their rank. The first, called the palace of the Moon, was set apart for ambassadors, messengers, and travelers. In the second, called the palace of *Utarid* (Venus), civil officers, and persons of that description, were received; and there were five other palaces for the remaining five planets. In each of these buildings he gave public audience, according to the planet of the day. The furniture and paintings of each, as also the dresses of the household attendants, bore some symbol emblematical of the planet. In each of these palaces he transacted business one day in the week."

ornaments of gold from the *tábsár*, the circumference of which was embossed with similar stones: under this window, the several ranks of the military were drawn out in due gradation, until the last line took post in the *kashúdzár* or ample area, in which were posted soldiers of the lowest order. When the king issued forth, like the sun, from the orient of the *tábsár*, all the people prostrated themselves in adoration, and the monarch devoted himself to the concerns of mankind. The *Tábsár* is a place of observation in a lofty pavilion, which the princes of Hindustan call a *jahrokah* or lattice window: on the other days, the king appeared with similar brilliancy from the other *tábsárs*. In like manner the king on their great festivals went in choice garments to the temples of the several images: and on his return seated himself in the *tábsár*, facing the image of the planet, or, having gone to the *Rózistán* or *Dádistán*, devoted himself to the affairs of state. This *Rózistán* was a place which had no *tábsár*, where the king seated himself on the throne, his ministers standing around in due gradation. The *Dádistán* was the hall of justice, where, when the king was seated, no one was prevented from having access to him: so that the king first came to the *tábsár*, then to the *rózistán*, and lastly to the Dádistán. Also on whatever day a planet moved out of one celestial house to another, and on all great festival days, the king went to the temple appropriate to the occasion. Each of the planetary forms had also its peculiar *tábsár*, in the same manner as we have before stated concerning the royal *Tábsár;* and on a happy day, or festival, they brought the image to its *Tábsár*. The king went first and offered up prayer, standing in the *tábsár* of the image, the nobles placed around according to their gradations, whilst the people were assembled in great multitudes in the *Kashúdzár*, offering up prayers to the planet.

According to what is stated in the *Tímsár Dasátir*, that is, in the "Venerable Desátir," the Almighty Creator has so formed the celestial bodies, that from their motions there result certain effects in this lower world, and, without doubt, all events here depend on the movements of these elevated bodies; so that every star has relation to some event, and

every mansion possesses its peculiar nature: nay, every degree of each sign is endued with a distinct influence: therefore the prophets of the Lord, in conformity to his orders and by great experience, have ascertained the properties inherent in the degrees of each celestial mansion, and the influences of the stars. It is certain that whenever the agent does not agree with the passive, the result of the affair will not be fortunate; consequently, when the prophets and sages desired that the agency of the planet should be manifested advantageously in the world, they carefully noted the moment of the star's entering the degree most suitable to the desired event: and also to have at a distance from that point, whatever stars were unfavorable to the issue. When all had been thus arranged, whatever was connected with the productive cause was then completed: they then bring together whatever is connected with causation in the lower world: thus all the viands, perfumes, colors, forms, and all things relating to the star, being associated, they enter on the undertaking with firm faith and sure reliance: and whereas the spirits possess complete influence over the events which occur in the lower world, when therefore the celestial, terrestrial, corporeal, and spiritual causes are all united, the business is then accomplished. But whosoever desires to be master of these powers must be well skilled in metaphysics; in the secrets of nature; and having his mind well stored with the knowledge of the planetary influences, and rendered intelligent by much experience. As the union of such qualifications is rarely or never found, the truth of this science is consequently hidden from men. The *Abadián* moreover say, that the prophets of the early faith, or the kings of *Farsistán* and the *Yezdánián*, held the stars to be the *Kiblah* of prayer, and always paid them adoration, especially when a star was in its own house or in its ascendant, free from evil aspects; they then collected whatever bore relation to that planet, and engaged in worship, seating themselves in a suitable place, and suffering no one to come near them: they practiced austerities; and on the completion of their undertaking, exhibited kindness to the animal creation.

In the year 1061 of the Hegira (A. D. 1651) the author, then in *Sikakul of Kalang*, was attacked by a disease which no application could alleviate. An astrologer pronounced that "the cause of this malady arises from the overpowering force of the regent Mars"; on which, several distinguished Brahmins assembled on the fourth of *Zikádah* (the 9th of October) the same year, and having set out the image of Bahrám and collected the suitable perfumes, with all other things fit for the operation, employed themselves in reading prayers and reciting names; at last, their chief, taking up with great reverence the image of Mars, thus entreated: "O illustrious angel and celestial leader! moderate thy heat, and be not wrathful: but be merciful to such a one" (pointing to me). He then plunged the image into perfumed water; immediately on the immersion of the image, the pain was removed.

In front of each temple was a large fire-temple, so that there were seven in all: namely, the *Kaiwan-ázar*, *Hormuz-ázar*, *Bahrám-ázar*, *Hár-ázar*, *Nahíd-ázar*, *Tír-ázar*, and *Máh-ázar*, so that each fire-temple was dedicated to one of the seven planets, and in these they burnt the proper perfumes. They assert that, during the flourishing empire of the early monarchs, several sacred structures, such as those of the Kâbah and the holy temple of Mecca; Jerusalem; the burial place of Muhammed; the asylum of prophecy, in Medina; the place of repose of Alí, the prince of the faithful in Najf; the sepulchre of Imam Husain in Kerbela; the tomb of Imam Musa in Baghdad; the mausoleum of Imam Reza in Sanábád of Tús; and the sanctuary of Alí in Balkh, were all in former times idol and fire-temples. They say that Mahabad after having built a fire-temple, called *Haftsúr* or seven ramparts, in Istakhar of Persia, erected a house to which he gave the name of *Abád*, and which is at present called the *Kábah*: and which the inhabitants of that country were commanded to hold in reverence: among the images of the *Kábah* was one of the moon, exceedingly beautiful, wherefore the temple was called *Máhgáh* (Moon's place) which the Arabs generally changed into Mekka. They also say that among the images and statues left in the Kâbah by Mahabad and his

renowned successors, one is the black stone, the emblem of Saturn. They also say that the prophet of Arabia worshiped the seven planets, and he therefore left undisturbed the black stone or Saturn's emblem, which had remained since the time of the Abadian dynasty; but that he broke or carried away the other figures introduced by the Koreish, and which were not formed according to the images of the stars. In most of the ancient temples of Persia they had formed the symbol of Venus in the figure of a *Mihrab*, or arch, like the altar of the mosques; consequently the present *Mihrab*, or altar, is that identical symbol: which assertion is also proved by the respect paid to Friday or the day of Venus.

Ibrahim (Abraham), the friend of God, pursued the same conduct; that is, he rejected the idols which were not of the planetary forms: and the reverence paid by him to the black stone, according to ancient tradition, seems to prove that point. *Isfendiar*, the son of King *Gushtasp** conformed also to this practice; nay Socrates the Sage, in like manner, forbad the people to worship any other forms except those of the planets, and commanded the statues of the kings to be removed. Moreover, the holy temple of Jerusalem, or *Kundízh-húhkt* was erected by Zohak, and Faridun kindled in it the holy fire. But long before Zohak's time, there were several idol and fire-temples in that place. In the same manner, they say, that when Faridoon turned his attention to the overthrow of Zohak, during his journey his brethren having hurled a rock at him, this revered prince, who was skilled and mighty in all the extraordinary sciences, manifested a wonderous deed: he prayed to the Almighty that it might remain suspended in the air, so that the stone even to this day is known as *Kúds Khalíl*. They also say that in *Medina*, the burial place of

*According to Ferdusi in his Shah-namah, Gushtasp (Darius, son of Hystaspes, 519 B. C.) was induced by Zerdusht to adopt a reformed doctrine which prescribed the adoration of fire, and was probably a purer sort of Sabæism, as practiced by the most enlightened magi of very ancient times. Isfendiar, Gushtasp's son, a zealous promoter of this religion, erected fire-temples in all parts of his empire.

the prophet, there was formerly an image of the moon: the temple in which it was, they called *Mahdínah*, or the "Moon of Religion," as religion is the moon of truth, from which the Arabs formed *Medinah*. They in like manner relate, that in the most noble *Najf*, where now is the shrine of Alí, the prince of the faithful, there was formerly a fire-temple called *Farógh pirái* (the decoration of splendor), and also *Nakaf*, or *Naf akaft* (no injury), which is at present denominated *Najf*. Also at *Karbalá*, the place where the Imam Husain reposes, there was formerly a fire-temple called *Mahyársur ilm* and *Kar bala* (sublime agency), at present called *Karbela*.

Also in Baghdad, where the Imam Musa reposes, was a fire-temple called *Shet Piráyi* (decoration): and in the place where rest the remains of the great Imam *Abu Hanifah*, of Kufah, was a temple called *Húryar* (sun's friend): also in Kufah, on the site of the mosque, was a fire-temple called *Roz-Azar* (the day of Fire): and in the region of Tús, on the site of Imam Resa's shrine, was a fire-temple called *Azar Khirad* (the fire of intellect) — it was also known by many other appellations, and owes its erection to Faridún. Also when *Tús*, the son of *Názar*, came to visit *Azar-i-Khirad*, he laid near it the foundation of a city which was called after his name. In Balkh, where is now the sanctuary of the Imam, formerly stood a temple called *Mahin Azar* (great fire), now known under the name of *Nóbahár*. In Ardebil, the ancient *Dizh-i-Bahman* (Bahman's fort), Kai Khosrú, on reducing the citadel, constructed there a fire-temple called *Azari-Káus*, which now serves as the burial place of the shaikh Sufi Ud-Din, the ancestor of the Safavean princes: they also assert that there were fire-temples in several parts of India: as in *Dwaraka*, was the temple of Saturn, called *Dizh-i-Kaivan* (Saturn's fort), which the Hindoos turned into *Dwaraka:* and in Gya also was an idol-temple, called *Gah-i-Kaivan*, or "Saturn's residence," which was turned into Gya. In Mahtra also was an idol-temple of Saturn, the name of which was *Mahetar*, that is the chiefs or *mahetar* resorted thither; which word by degrees became *Mahtra*. In like manner several places among the Christians and other

nations bore names which show them to have been idol-temples. When the *Abadian* come to such places, they visit them with the accustomed reverence, as, according to them, holy places are never liable to abomination or pollution, as they still remain places of worship and adoration: both friends and foes regarding them as a Kiblah, and sinners, notwithstanding all their perverseness, pray in those sacred edifices. Rai Gópí Nath thus expresses himself:—

> "O Shaikh! behold the dignity of my idol-house;
> Even when destroyed, it remains the house of God!"

There is not on record a single word repugnant to reason from the time of Mahabad to that of Yasan Ajam; and if they have recourse to allegory, they then express its figurative nature. From these princes to the Gilshaiyan there are many figurative expressions, all of which they interpret. For example, they say that the tradition of Siamak being slain by the hand of a demon implies, that in successive battles, through ignorance of himself and God, he unwittingly destroyed this elementary body; thus, wherever, in the language of this sect, mention is made of a demon, they always understand a man of that description, as has been explained in the *Paiman-i-ferhang*, or "Excellent Code." They also maintain that, in some passages, the rendering the demons obedient, and slaying them, is a figurative mode of expressing a victory gained over the pleasures of sense, and the extirpation of evil propensities: in like manner, whatever is related about the appearance of angels to virtuous and holy persons, is the revelation and vision of good spirits, while in a state of sleep, transport, recovery from excess, or abstraction from the body; which states are truly explained in this work. They say that Zohak's two serpents, *do-mar*, and ten fires (vices) or *deh ak*, imply irascibility and sensuality: the devil, his carnal soul, and in some places his disposition — the two pieces of flesh which broke out on Zohak's shoulders in consequence of his evil deeds, appeared to the human race like serpents, the pain caused by which could only be alleviated by the application of human brains. They also say that the celebrated *Simúrgh* (Griffin) was a sage, who had retired from

the world and taken up his peaceful abode in the mountains: he was therefore called by this name, and was the instructor of *Dastan*, the son of Sám; so that Zál, through his instruction, attained the knowledge of the occult sciences. As to the current tradition about Kai-Káus attempting to ascend to Heaven, and his downfall, this occurred, according to them, during his sleep, and not when he was awake. Kai Nishín, his brother, who had retired from all intercourse with mankind, thus interprets the adventure of Káus: «The four eagles are the four elements; the throne, the predominating passions; the lance, their energy and impetuosity in the desire of sensual gratifications; the thighs of flesh, their various pursuits of anger, passion, lust, and envy; their ascent implies that they may be subdued by religious austerities, and by the aid of their energy be made the means of ascending to the world on high and the supreme Heaven; their fall, instead of reaching Heaven's eternal mansions, intimates that if, even for a short period, we become careless about repressing evil propensities, and desist from the practice of mortification, the passions will return back to their nature, or wander from the eternal paradise, the natural abode of souls:» the hemistich, «*during one moment I was heedless, and he was removed from me a journey of a hundred years*,» is applicable to such a state.

Rustam's bringing back Kai Káus to his throne from the forest into which he had fallen, means, his bringing back intelligence into the king's soul, and turning him back from the desert (lit. meadow), of natural infirmity: Kai Káus therefore, by direction of Kai Nishin, his younger brother, but his elder in purity of faith and good works, remained forty days in retirement, until in the state of sleep, through the awakening of his heart, he beheld this heavenly vision. They also assert, whatever modern writers have declared, relative to *Khizr* and Iskander, having penetrated into the regions of darkness, where the former discovered the fountain of life immortal, means, that the Iskander, or the intellectual soul, through the energy of the Khizr, or reason, discovered, while in the state of human darkness, the water of life, or the knowledge of the rational sciences, or the science which forms the proper object of intellect —

as to what they say about Iskander's returning back empty handed, by that is meant, that to expect eternal duration in this evanescent abode being altogether absurd, he consequently could not attain that object, and therefore departed to the next world. What they record about Khizr's drinking of that water, means, that the perfection of intellect exists not through the medium of body, and that reason has no need of body, or anything corporeal, either as essence or attribute.

In some passages they interpret the tradition after this manner; by Khizr is meant the intellectual soul, or rational faculty, and by Iskander the animal soul, or natural instinct; the Khizr of the intellectual soul, associated with the Iskander of the animal soul, and the host (of perceptions) arrived at the fountain-head of understanding, and obtained immortality, while the Iskander of the animal soul returned back empty handed. It must be remarked, that this sect explain after this manner, whatever transgresses the rules of probability, or cannot be weighed in the balance of comprehension; in short, all that is contrary to reason. They also say purification is of two kinds; the *amighi* or true, and the *ashkari* or apparent: the first consists in not defiling the heart with anything; in not attaching it to the concerns of this treacherous world, emancipating it from all ties and prejudice, maintaining no connection with any object whatever, and washing away all bias from the soul. The *Ashkari*, or apparent, consists in removing to a distance whatever appears unclean; consequently this purification is effected with water which has undergone no change of color, smell, or taste: that is, which is free from bad color, smell, or taste; if otherwise, rose-water and such like are more to be commended. Ablution requires a *kur*, or a measure of lustral water; that is, according to them, the measure for a man, is that quantity into which he can immerge his head; for an elephant, a quantity proportioned to his bulk; and for a gnat, a single drop of water. They reckon it meritorious to recite the prayers and texts of the *Shat Dasátír*, relative to the unity of the self-existent Creator, the great dignity of intelligence and souls, with the pains of the superior and inferior bodies; after which they

repeat the benedictions of the seven planets, particularly on their days, and offer up the appropriate incense. The worshiper after this recites the praises of the guardian of the month, and those of the days of the month; for example, if it be the month of *Farvardin*, the believer repeats benedictions on that angel, and then on each of the regents of the days of that month: particularly the regent of that day called by the same name as the month: which day is also regarded as a festival. For instance, in the month of *Farvardin*, he utters benedictions on the angel *Farvardin*, who is one of the cherubim on whom that month is dependent; if it be the first day of the month, called the day of *Hormuz* (the angel who superintends the first day of the month), the believers address their benedictions to *Hormuz;* and act in a similar manner on the other months and their respective days. According to them, the names of the months are called after the names of their lords; and the appellations of the days are according to the names of their respective regents: consequently, as we have said, the believer adores the lord of the month, and on festivals pays adoration to the angel who is the lord of the month and the day.*

*The most ancient year of the Persians (Hyde, pp. 188, 189) appears to have been vague or erratic, its commencement varying through all the different seasons, or at least soon gave room to the vague Persian-Median civil year, to which was joined afterward the fixed ecclesiastic year of Jemshed. Both these years lasted to the time of Yezdejerd, who made some considerable changes in the Persian calendar. This king being killed, after an interval of time, the fixed solar year, beginning in the middle of «pisces,» was introduced into Persia. The names of the ancient months and days appear to have come from the Medes, with their denomination, to the Persians; and even those invented by Yezdejerd were of Median origin. Here follows the order of months called *Jelali*.

I.	Farvardin ..... March.	VII.	Miher ..... September.
II.	Ardíbehist..... April.	VIII.	Abán..... October.
III.	Khurdád..... May.	IX.	Azar..... November.
IV.	Tír..... June.	X.	Dái..... December.
V.	Murdád (*Amardad. Anquetil du Perron*) July.	XI.	Bahman..... January.
		XII.	Isfandármend. February.
VI.	Shahrívar..... August.		

The old Persian month was not divided into weeks, but every day had its particular name from the angel who presided over that day.

According to the Abadian, although in a month, the name of the month and of the day be the same, this coincidence makes not that day dependent on the month, but on the regent who bears the same name with him, consequently it is necessary to celebrate a festival. In the same manner, on the other days of every month, salutations are paid every morning to the regent of the day: also during the *Sudbar*, or the intercalary days, they offer up praises to their angels. They also regard the angels of the days as the ministers to the angels of the months, all of whom are subject to the majesty of the Great Light—in like manner the other stars (planets) have also angels dependent on them: they also believe that the angels dependent on each star (planet) are beyond all number; and finally, that the angelic host belonging to the solar majesty are reckoned the highest order. Besides, on the period at which any of the seven planets passes from one zodiacal mansion to another, they make an entertainment on the first day, which they regard as a festival, and call it *Shadbar*, or "replete with joy." Every month also, on the completion of the lunar revolution, on ascertaining its reappearance from astronomical calculation, they make great rejoicings on the first day: there is in like manner a great festival when any star has completed its revolution, which day they call *Dádram*, or "banquet decking." Thus, although there is a festival every day of the week in some idol-temple or other, as has been before stated, relative to the day of *Nahid*, or Friday, in the temple of this idol: yet on the day of the Sun, or

Here follows the order of their names, according to Olugh Beigh (Hyde, p. 190):—

I. Hormuzd.	XI. Khur.	XXI. Rám.
II. Bahman.	XII. Máh.	XXII. Bád.
III. Ardíbehist.	XIII. Tír.	XXIII. Dáíbadín.
IV. Shahrívar.	XIV. Júsh or Gúsh.	XXIV. Din.
V. Isfandármend.	XV. Dáíbamiher.	XXV. Ird, or Ard.
VI. Khurdád.	XVI. Miher.	XXVI. Ashtád.
VII. Murdád.	XVII. Surúsh.	XXVII. Asamán.
VIII. Dáíbáder.	XVIII. Resh.	XXVIII. Zámíád.
IX. Azur.	XIX. Farvardin.	XXIX. Márásfand.
X. Abán.	XX. Bahrám.	XXX. Anírán.

Yakshambah (the first day of the week), there was a solemn festival at which all the people assembled. In like manner they made a feast whenever a star returned to its mansion or was in its zenith.

Against Animal Slaughter

They believe it wrong to hold any faith or religious system in abhorrence, as according to them, we may draw near to God in every faith; also that no faith has been abolished by divine authority — they hold that, on this account, there have been so many prophets, in order to show the various ways which lead to God. Those who carefully investigate well know, that the ways which lead to heaven are many; nay, more than come within the compass of numbers. It is well understood, that access to a great sovereign is more easily attained through the aid of his numerous ministers; although one of the prince's commanders be on bad terms with his confidential advisers, or even should all the chiefs not co-operate with each other; yet they can promote the interest of their inferiors: therefore it is not proper to say that we can get to the God of all existence by one road only. But the insurmountable barrier in the road of approaching God is the slaughter of the Zindibar, that is, those animals which inflict no injury on any person, and slay not other living creatures, such as the cow, the sheep, the camel, and the horse: there is assuredly no salvation to the author of cruelty toward such, nor can he obtain final deliverance by austerities or devotions of any description. Should we even behold many miraculous works performed by the slayer of harmless animals, we are not even then to regard him as one redeemed; the works witnessed in him are only the reward of his devotions, and the result of his perseverance in the practice of religious austerities in this world: and as he commits evil, he cannot be perfect in his devout exercises, so that nothing but suffering can await him in another generation (when born again): such an instance of an ascetic endued with miraculous powers is likened in the *Shat Disátir* to a vase externally covered

with choice perfumes, but filled internally with impurities. They also maintain that in no system of faith is cruelty to innoxious animals sanctioned: and all human sanction for such acts proceeds from their attending to the apparent import of words, without having recourse to profound or earnest consideration — for example, by putting a horse or cow to death is meant, the removal or banishing from one's self animal propensities, and not the slaughtering and devouring of innoxious creatures. They state the later historians to have recorded without due discrimination that Rustam, the son of Dastan (who was one of the perfect saints), used to slay such animals: whereas tradition informs us, that the mighty champion pursued in the chase noxious animals only: what they write about his hunting the wild ass, implies that the elephant-bodied hero called the lion a wild ass; or, "that a lion is no more than a wild ass when compared to my force." In the several passages where he is recorded to have slaughtered harmless wild asses and oppressed innoxious creatures, and where similar actions are ascribed to some of the Gilsháíyán princes, there is only implied the banishment of animal propensities and passions: thus the illustrious Shaikh Farideddin âtár declares,

"In the heart of each are found a hundred swine;
You must slay the hog or bind on the Zanar."*

They hold that, from the commencement to the very end, the chiefs of the Persian Sipásíán, far from slaughtering these harmless creatures, regarded as an incumbent duty to avoid and shun, by every precaution, the practice of oppression or destruction toward them; nay, they inflicted punishment on the perpetrators of such deeds. Although they esteem the Gilsháíyán prophets, pontiffs, and princes, exceedingly holy personages, yet in their opinion, they come not up in perfect wisdom and works to the preceding apostles and sovereigns, who appeared from the Yassánián to the end of the Máhábádíán race.

They assert that some innoxious animals suffer oppression in this generation by way of retribution: for instance,

* Zanar is called in India the brahminical, or in general, a religious thread; here is meant the mark of any unbeliever.

an ox or a horse, which in times long past had, through heedlessness, wantonness, or without necessity, destroyed a man: as these creatures understand nothing but how to eat and drink, consequently when they obtain a new birth, they carry burdens, which is by no means to be regarded as an act of oppression, but as a retribution or retaliation for their previous misconduct. They are not put to death, as they are not naturally destructive and sanguinary: their harmless nature proves that they cannot be reckoned among the destroyers of animal life; so that putting them to death is the same as destroying an ignorant harmless man; therefore their slayer, though he may not receive in this world the merited punishment from the actual ruler or governor, appears in the next generation under the form of a ferocious beast, and meets his deserts. A great man says on this subject: —

"In every evil deed committed by thee, think not that it
Is passed over in Heaven or neglected in the revolutions of time;
Thy evil deeds are a debt, ever in the presence of fortune,
Which must be repaid, in whatever age she makes the demand."

They also hold the eternal paradise to be the Heavens; and regard the solar majesty as lord of the empyrean; and the other stars, fixed or planetary, as his ministers: thus a person who, through religious mortifications and purity of life, attains righteousness in words and deeds, is united with the sun and becomes an empyreal sovereign; but if the proportion of his good works bear a closer affinity to any other star, he becomes lord of the place assigned to that star: while others are joined to the firmament on high, the perfect man passes on still farther, arriving at the ethereal sphere, or the region of pure sprits; such men attain the beatific vision of the light of lights and the cherubinic hosts of the Supreme Lord. Should he be a prince during whose reign no harmless animals were slaughtered in his realms: and who, if any were guilty of these acts, inflicted punishment on the perpetrators of the crimes, so that no such characters departed this world without due retribution; he is esteemed a wise, beneficent, and virtuous king: and immediately on being separated from the ele-

ments of body, he is united with the sun: his spirit is identified with that of the majesty of the great light and he becomes an ethereal sovereign. Prince Siamak, the son of Kaiomors declares: "I beheld from first to last all the Abádíán, Jyáníán, Sháíyán and Yassáníán monarchs: some were cherubim in the presence of the Supreme Lord; others absorbed in the contemplation of the Light of Lights; but I found none lower than the sphere of the sun, the vicegerent of God." On my asking them concerning the means of attainiug these high degrees, they said: "The great means of acquiring this dignity consist in the protection of harmless animals, and inflicting punishment on evil doers."

According to this sect, laboring under insanity, suffering distress on account of one's children, being assailed by diseases, the visitations of providence, these calamities are the retribution of actions in a former state of existence. If a person should fall down or stumble when running, even this is regarded as the retribution of past deeds: as are also the maladies of new-born babes. But whatever happens to a just man, which is evidently unmerited, this is not to be looked on as retribution, but as proceeding from the oppression of the temporal ruler, from whom, in a future generation, the Supreme Ruler will demand an account,

According to their tenets, the drinking of wine or strong liquors to excess, or partaking of things which impair the understanding, is by no means to be tolerated: which may be proved by this reflection, that the perfection of man is understanding, and that intoxicating beverages reduce human nature, while in that state, to a level with the brute creation. If a person drink strong liquors to excess, he is brought before the judge to receive due castigation; and should he, during that state, do injury to another, he is held accountable for it, and is punished also as a malefactor.

Among this sect it is permitted to kill those animals which oppress others, such as lions, fowls, and hawks, which prey on living creatures: but whatever animals, whether noxious or innoxious, suffer violence from the noxious, duly receive it by way of retribution: when they slay the former, or noxious animals, that is regarded as a

retribution, because in a former existence they were oppressive and sanguinary creatures: and in this generation the Almighty has given them over to other more sanguinary animals, that they might shed the blood of the sanguinary bloodshedder: so that when noxious creatures are slain, it is by way of retribution for having shed blood: the very act of shedding their blood proves them to have been formerly shedders of blood: it is not however allowed to put them to death until they become hurtful: for example, a young sparrow cannot, while in that state, commit an injury; but, when able to fly, it injures the insects of the earth; and, although this happens to the insects by way of retributive justice, yet their slayers become also deserving of being slain, as in a former generation they have been shedders of blood. For instance, a person has unwittingly slain another, for which crime he has been thrown into prison; on which they summon one of the other prisoners to behead the murderer, after which the judge commands one of his officers to put the executioner to death, as, previous to this act, he had before shed blood unjustly. But if a man slay a noxious animal, he is not to be put to death, because that person taking into consideration the noxious animal's oppression, has inflicted retribution on it: but if a brave champion or any other be slain in fighting with a noxious creature; this was his merited retribution; and it is the same if an innoxious animal be slain in fighting with a noxious creature: for example, in a past generation the ox was a man endued with many brutal propensities, who with violence and insolence forced people into his service and imposed heavy burdens on them, until he deprived some of them of life: therefore in this generation, on account of his ruling propensities, he comes in the form of an ox, that he may receive the retribution due to his former deeds, and in return for his having shed blood, should be himself slain by a lion or some such creature. But mankind are not permitted to kill the harmless animals, and these are not shedders of blood: and if such an act should be inadvertently perpetrated by any individuals, destructive animals are then appointed to retaliate on them, as we have explained under the head of the ox.

The best mode to be adopted by merciful men for putting to death destructive creatures, such as fowls, sparrows, and the like, is the following: let them open a vein, so that it may die from the effusion of blood: there are many precepts of this kind recorded in the *Jashen Sudah* of the *Móbed Hoshyár*: but philosophers, eminent doctors, and durveshes who abandon the world, never commit such acts: it is however indispensably necessary that a king, in the course of government, should inflict on the evildoer the retaliation due to his conduct. The Móbed *Hoshyár* relates, in the *Sarud-i-Mastán*, that in the time of Kaíomors and Siamak, no animal of any kind was slain, as they were all obedient to the commands of these princes. So that one of the *Farjúd*, or miraculous powers possessed by the Yezdanian chiefs of Iran, from Kaíomors to Jemshíd, was their appointing a certain class of officers to watch over the animal creation, so that they should not attack each other. For instance, a lion was not permitted to destroy any animal, and if he killed one in the chase, he met with due punishment; consequently no creature was slain or destroyed, and carnage fell into such disuse among noxious animals, that they were all reckoned among the innoxious. However, the skins of animals which had died a natural death were taken off, and in the beginning used as clothing by Kaíomors and his subjects; but they were latterly satisfied with the leaves of trees. Those who embrace the tenets of this holy race attribute this result to the miraculous powers of these monarchs, and some profound thinkers regard it as effected by a talisman; while many skilled in interpretation hold it to be an enigmatical mode of expression: thus, the animal creation submitting to government implies, the justice of the sovereigns; their vigilance in extirpating corruption and evil, and producing good. In short, when in the course of succession the Gilsháíyán crown came to Húshang, he enjoined the people to eat the superabundant eggs of ducks, domestic fowls, and such like, but not to such a degree that, through their partaking of such food, the race of these creatures should become extinct. When the throne of sovereignty was adorned by the presence of Tahmúras, he said, "It is lawful for car-

nivorous and noxious creatures to eat dead bodies:" that is, if a lion find a lifeless stag, or a sparrow a dead worm, they may partake of them. In the same manner, when Jemshid assumed the crown, he enacted: "If men of low caste eat the flesh of animals which die a natural death, they commit no sin." The reason why people do not at present eat of animals which died in the course of nature, is, that their flesh engenders disease, as the animal died of some distempter; otherwise there is no sin attached to the eating of it. When Jemshid departed to the mansions of eternity, *Deh Ak*, the Arab, slew and partook of all animals indifferently, whether destructive or harmless, so that the detestable practice became general. When Faridún had purged the earth from the pollution of Zohák's tyranny, he saw that some creatures, hawks, lions, wolves, and others of the destructive kind, gave themselves up to the chase in violation of the original covenant: he therefore enjoined the slaughter of these classes. After this, Jraj permitted men of low caste, that is the mass of the people, to partake of destructive creatures, such as domestic fowls (which prey upon worms), also sparrows and such like, in killing which no sin is incurred: but the holy Yezdanians never polluted their mouths with flesh, or killed savage animals for themselves, although they slew them for others of the same class. For example, the hawk, lion, and other rapacious animals of prey were kept in the houses of the great, for the purpose of inflicting punishment on other destructive animals, and not that men should partake of them: for eating flesh is not an innate quality in men, as whenever they slay animals for food, ferocity settles in their nature, and that aliment introduces habits of rapacity: whereas the true meaning of putting destructive animals to death is the extirpation of wickedness. The Yezdanians also have certain viands, which people at present confound with animals and flesh: for instance, they give the name of *barah*, "lamb," to a dish composed of the *zingú*, or egg-mushroom; *gaur*, or "onager" is a dish made out of cheese: with many others of the same kind. Although they kill destructive animals in the chase, they never eat of them; and if in their houses they kill

one destructive animal for the food of another, such as a sparrow for a hawk, it is done by a man styled *Dazhkím*, or executioner, who is lower than a *Milar*, called in *Hindi*, *Juharah* or "sweeper," and in modern language *Hallál Khúr*, or one to whom all food is lawful. But the dynasty preceding Gilshah, from whom the Yezdanians derive their tenets, afforded no protection whatever to destructive animals, as they esteemed the protection of the oppressor most reprehensible. In the time of the Gilsháíyán princes, they nourished hawks and such like, for the purpose of retaliating on destructive animals; for example, they let loose the hawk on the sparrow, which is the emblem of *Ahriman;* and when the hawk grew old, they cut off his head and killed him for his former evil deeds. The first race never kept any destructive creatures, as they esteemed it criminal to afford them protection; and even their destruction never took place in the abodes of righteous and holy persons.

Scientific Asceticism

Among the Sipasíyan sect were many exemplary and pious personages, the performers of praiseworthy discipline: with them, however, voluntary austerity implies "religious practices" or *Saluk*, and consists not in extreme suffering, which they hold to be an evil, and a retribution inflicted for previous wicked deeds. According to this sect, the modes of walking in the paths of God are manifold: such as seeking God; the society of the wise; retirement and seclusion from the world; purity of conduct; universal kindness; benevolence; reliance on God; patience; endurance; contentedness; resignation; and many such like qualties — as thus recorded in the *Sarúd-i-Mustán* of the *Móbed Hushyar*. The *Móbed Khodá Jái*, in the "Cup of *Kái Khusró*," a commentary on the text of the poem of the venerable *Azar Kaivan*, thus relates: "He who devotes himself to walking in the path of God must be well-skilled in the medical sciences, so that he may rectify whatever predominates or exceeds in the bodily humors: in the next place, he must

banish from his mind all articles of faith, systems, opinions, ceremonials, and be at peace with all: he is to seat himself in a small and dark cell, and gradually diminish the quantity of his food." The rules for the diminution of food are thus laid down in the *Sharistan* of the holy doctor *Ferzanah Bahram*, the son of *Farhád:* "From his usual food, the pious recluse is every day to subtract three direms, until he reduces it to ten direms weight: he is to sit in perfect solitude, and give himself up to meditation." Many of this sect have brought themselves to one direm weight of food: their principal devotional practice turning on these five points: namely, fasting, silence, waking, solitude, and meditation on God. Their modes of invoking God are manifold, but the one most generally adopted by them is that of the *Múk Zhúp:* now in the *Azanan* or *Pehlevi*, *Múk* signifies "four," and *Zhúp* "a blow"; this state of meditation is also called *Char Sang*, "the four weights," and *Char Kúb*, "the four blows." The next in importance is the *siyá zhúp*, "the three weights" or "three blows." The sitting postures among these devotees are numerous; but the more approved and choice are limited to eighty-four; out of these they have selected fourteen; from the fourteen they have taken five; and out of the five two are chosen by way of eminence: with respect to these positions, many have been described by the *Móbud Sarúsh* in the *Zerdúsht Afshár:* of these two, the choice position is the following: The devotee sits on his hams, cross-legged, passing the outside of the right foot over the left thigh, and that of the left foot over the right thigh; he then passes his hands behind his back, and holds in his left hand the great toe of the right foot, and in the right hand the great toe of the left foot, fixing his eyes intently on the point of the nose: this position they call *Farnishin*, "the splendid seat," but by the Hindi Yogis it is named the *Padma ásan* or "Lotus seat." If he then repeat the *Zekr-i-Mukzhub*, he either lays hold of the great toes with his hands, or, if he prefer, removes his feet off the thighs, seating himself in the ordinary position, which is quite sufficient — then with closed eyes, the hands placed on the thighs, the armpits open, the back erect, the head thrown forward, and fetching up from

the naval with all his force the word *Nist*, he raises his head up: next in reciting the word *Hésti*, he inclines the head toward the right breast; on reciting the word *Magar*, he holds the head erect; after which he utters *Yezdan*, bowing the head to the left breast, the seat of the heart. The devotee makes no pause between the words thus recited; nay, if possible, he utters several formularies in one breath, gradually increasing their number. The words of the formulary (*Nist hesti magar yezdan*, "There is no existence save God") are thus set forth: "Nothing exists but God"; or, "There is no God, but God"; or, "There is no adoration except for what is adorable;" or this, "He to whom worship is due is pure and necessarily existent;" or, "He who is without equal, form, color, or model." It is permitted to use this formulary publicly, but the inward meditation is most generally adopted by priests and holy persons; as the senses become disturbed by exclamations and clamors, and the object of retirement is to keep them collected. In the inward meditation, the worshiper regards three objects as present: "God, the heart, and the spirit of his Teacher;" while he revolves in his heart the purport of this formulary: "There is nothing in existence but God." But if he proceeds to the suppression of breath, which is called the "knowledge of *Dam* and *Súmrad*," or the science of breath and imagination, he closes not the eyes, but directs them to the tip of the nose, as we have before explained under the first mode of sitting: this institute has also been recorded in the *Surud-i-Mastan*, but the present does not include all the minute details.*

* These practices are evidently the same as those used among the Hindu devotees. The chapter upon the Hindus, which follows, will set forth the great conformity, nay, identity of Indian religions with the tenets and customs here ascribed to Persian sects. In the *Desátir* (English transl. Comment, pp. 66, 67) is a curious account of the postures to be taken standing, or lying, or sitting, on the ground before anything that burns, and reciting the *Ferz-zemiar*, "great prayer," to Yezdán, or another to *Shesh-kákh*, that is to say, "to the stars and to the fire which yield light."

Stopping the Breath

It is thus recorded in the *Zerdúsht Afshár:* the worshiper having closed the right nostril, enumerates the names of God from once to sixteen times, and while counting draws his breath upward; after which he repeats it twenty-two times, and lets the breath escape out of the right nostril, and while counting propels the breath aloft; thus passing from the six Kháns or stages to the seventh; until from the intensity of imagination he arrives to a state in which he thinks that his soul and breath bound like the jet of a fountain to the crown of the head; they enumerate the seven stages, or the seven degrees, in this order: 1st, the position of sitting; 2d, the hips; 3d, the navel; 4th, the pine-heart; 5th, the windpipe; 6th, the space between the eyebrows; and 7th, the crown of the head. As causing the breath to mount to the crown of the head is a power peculiar to the most eminent persons; so, whoever can convey his breath and soul together to that part, becomes the vicegerent of God. According to another institute, the worshiper withdraws from all senseless pursuits, sits down in retirement, giving up his heart to his original world on high, and without moving the tongue, repeats in his heart Yezdan! Yezdan! or God! God! which address to the Lord may be made in any language, as Hindi, Arabic, etc. Another rule is, the idea of the Instructor: the worshiper imagines him to be present and is never separated from that thought, until he attains to such a degree, that the image of his spiritual guide is never absent from the mind's eye, and he then turns to contemplate his heart: or he has a mirror before his sight, and beholds his own form, until, from long practice, it is never more separated from the heart, to which he then directs himself: or he sits down to contemplate his heart, and reflects on it as being in continual movement. In all these cases he regards the practices of the suppression of the breath as profitable for the abstraction of thought: an object which may also be effected without having recourse to it.

Another rule is, what they call *ázád ázwá*, or the "free voice"; in Hindi *A'nahid;* and in Arabic *Sáut Mutluk*, or "absolute sound." Some of the followers of Mohammed relate, that it is recorded in the traditions, that a revelation came to the venerable prophet of Arabia resembling "the tones of a bell," which means the "Sáut Mutluk": which Hafiz of Shiraz expresses thus: —

"No person knows where my beloved dwells;
This much only is known, that the sound of the bell approaches."

The mode of hearing it is after this manner: the devotees direct the hearing and understanding to the brain, and whether in the gloom of night, in the house, or in the desert, hear this voice, which they esteem as their *Zikker*, or "address to God." Azizi thus expresses himself: —

"I recognize that playful sportiveness,
And well know that amount of blandishment:
The sound of footsteps comes to my ear at night;
It was thyself; I recognize the hallowed voice!"

Then having opened the eyes and looking between the eyebrows, a form appears. Some of those who walk in the path of religious poverty among the followers of Mohammed (on whom be benedictions!) assert that the expression *Kab Kausain*, "I was near two bows' length," alludes to this vision. Finally, if they prefer it, having closed the eyes for some time, they reflect on the form which appeared to them on looking between the eyebrows; after which they meditate on the heart; or without contemplating the form, they commence by looking into the heart; and closing both eyes and ears, give themselves up entirely to meditation on the heart, abandoning the external for the internal: whoever can thus contemplate obtains all that he wants; but

The anguish of my friend strikes at the portal of the heart;
Command them, O, Shání! to purify the dwelling of the heart.

Stages of Exaltation

Finally the searcher after the Being who is without equal or form, without color or pattern, whom they know and comprehend in the Parsi under the name of *Izad*, in Arabic

by the blessed name of *Allah*, and in Hindi as *Para Brahma Nárâyan'a*, contemplates him without the intervention of Arabic, Persian, Hindi, or any other language, keeping the heart in his presence, until he, being rescued from the shadows of doubt, is identified with God. The venerable *Maulavi Jami* says on this head:—

"Thou art but an atom, He, the great whole; but if for a few days Thou meditate with care on the whole, thou becomest one with it."

They hold that reunion with the first principle, which the Sufees interpret by evanescence and permanence, means not, according to the distinguished Ishrakian or Platonists of Persia, that the beings of accident or creation are blended with him whose existence is necessary, or that created beings cease to exist; but that when the sun of the first cause manifests himself, then apparently all created beings, like the stars in the sun's light, are absorbed in his divine effulgence; and if the searcher after God should continue in this state, he will comprehend how they become shrouded through the sun's overpowering splendor, or like the ecstatic Sufees he will regard them as annihilated: but the number of Sufis who attain to this state is exceedingly small, and the individuals themselves are but little known to fame. This volume would not be sufficient to enumerate the amount of those lights (precepts) which direct the pilgrim on his course, but the venerable *Azur Kaiván* has treated at large on this head in the *Jám-i-Kai Khusró*.

It is, however, necessary to mention that there are four states of vision; the first, *Núníar*, or that which is seen during sleep: by sleep is meant that state when the subtile fumes arising from the food taken into the stomach mounting up to the brain, overpower external perceptions at the time of repose: whatever is then beheld is called in Farsi *Tínáb*, in Arabic *Rúyá*, and in Hindi *Svapna*. The state beyond this dignity is *Susvapna*, in Arabic *Ghaib* or "mysterious," and in the popular language of the Hindoos *Sukhásváda* or *Samádhi* (suspending the connection between soul and body), which is as follows: when divine grace is communicated from the worlds on high, and the transport arising from that grace locks up external perceptions, what-

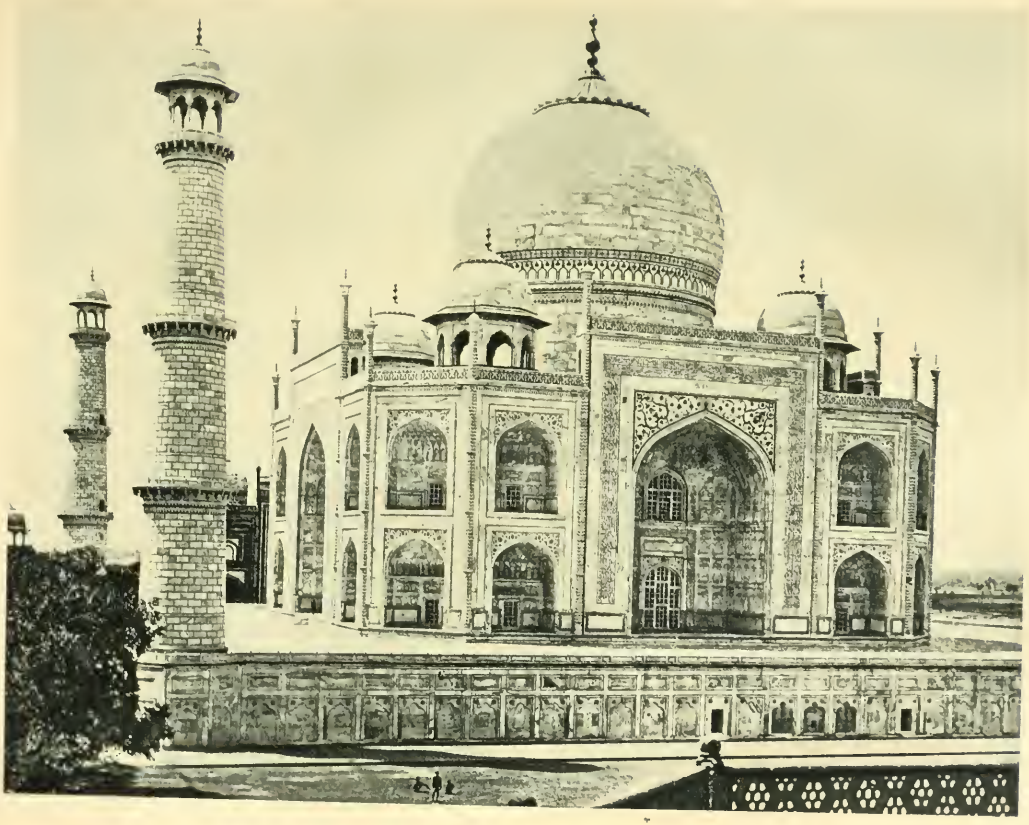
ever is beheld during that state is called *Binab* or "revelation"; but that state into which the senses enter, or *Hósh-wázhen*, "a trance," which is expressed in Arabic by *Sahú* or "recovering from ebriety," and in Hindi by *Jagrat*, "awaking," and *Pratyaya* "evidence," means that state in which divine grace being communicated, without the senses being overpowered, it transports the person for the time being to the world of reality: whatever he beholds in this state is called *Bináb* or *Máainah* "reality." The state higher than this is the power of the soul to quit the body and to return to it, which is called in Farsi *Nivah-i-chaminah*, in Arabic *Melkát Khalâ-baden*, and in Hindu *prapura paroksha*.

They affirm that the bodies occupied by some souls resemble a loose garment, which may be put off at pleasure; so that they can ascend to the world of light, and on their return become reunited with the material elements. The difference between *Sahú* and *Khalâ* is this: *Sahú* means, being absorbed in meditation on the communication of divine grace, so that, without a relaxation of the senses, the person may, for the time being, actually abide in the invisible world: whereas *Khalâ* means, that the individual, whenever he pleases, separates himself from the body and returns to it when he thinks fitting. The spiritual Maulavi thus says: —

"Shout aloud, my friends! for one person has separated himself from the body;
Out of a hundred thousand bodies, one person has become identified with God."

According to this sect there are seven worlds: the first is absolute existence and pure being, which they call *Arang* or "divinity"; the second is the world of intelligences, which they call *Birang* or the empyreal; the third is that of souls, called *Alrang* or the angelic; the fourth that of the superior bodies, or *Nirang;* the fifth, the elementary, or *Rang;* the sixth the compounds of the four elements, or *Rang-a-Rang;* but according to the Sufís all bodies, whether superior or inferior, are named *Málk* or region; the seventh is *Sarang*, which is that of man or of human beings: but in some Parsi treatises they term these seven regions the

THE TAJ MAHAL AT AGRA



seven true realities; however, if the author were to describe minutely the articles and ceremonies of this sect, their details would require so many volumes, that contenting himself with what has been stated, he now proceeds to describe some of their most distinguished followers of later times.

The Sipásián Sect

Among the moderns, the chief of the Abadian and *Azúrhúshangían* sects was *Azar Kaiván*, whose lineage is as follows: *Azar Kaivan*, the son of *Azar Zerdusht*, the son of *Azar Barzin*, the son of *Azar Khurín*, the son of *Azar Ayin*, the son of *Azar Bahram*, the son of *Azar Nosh*, the son of *Azar Mihtar*, the younger son of *Azar Sásán*, styled the fifth *Sásán*, the elder son of *Azar Sásán*, the fourth of that name, the younger son of *Azar Sásán*, the third of that name, the eldest son of *Azar Sásán*, or the second *Sásán*, the mighty son of *Azar Sásán*, or the first *Sásán*, the son of *Darab* the less, the son of *Darab* the great, the son of *Bahmán*, the son of *Isfendiar*, the son of *Gushtasp*, the son of *Lohrasp*, the son of *Arvand*, the son of *Kai Nishin*, the son of *Kai Kobad*, the son of *Zab*, the son of *Nauder*, the son of *Minuchehr*, the son of *Iraj*, who was of the lineage of Feridun, the son of *Abtin*, who was of the lineage of *Jamshid*, the son of *Tahmúras*, the son of *Húsheng*, the son of *Siamak*, the son of *Kaiomors*, the son of *Yásán Ajam*, of the lineage of *Yásán*, the son of *Shai Mohbul*, of the lineage *Shai Giliv*, the son of *Jai Alad*, of the lineage of *Jai Afram*, the son of *Abád Azád*, of the lineage of *Mah Abád*, who appeared with splendor in the beginning of the great cycle. The mother of *Kaiván* was named *Shirín*, a fortunate and illustrious dame descended from the lineage of the just monarch Nushirvan.

The Holy Azar Kaiván

Through eternal aid and almighty grace *Azar Kaiván*, from his fifth year, devoted himself to great abstinence

in food, and watching by night. *Salím* thus expresses himself: —

«Innate essence has no need of instruction;
How could an artist produce the image in the mirror?»

In the progress of his admirable voluntary mortification, the quantity of his daily food was reduced to one direm weight. On this point, the divine sage Sunái observes: —

«If thou eat to excess, thou becomest an unwieldy elephant;
But if with moderation, thou becomest another Gabriel;
If any person should give way to excess in eating,
Rest assured that he is also vile to excess.»

He abode in Khum during twenty-eight years, but removed in his latter days from the land of Iran into India: he remained some time in Patna, where, in the year of the Hegira 1027 (A. D. 1673), he took his flight from this lower elementary abode to the sphere of the mansions on high. Azízí observes: —

«Whoever is wise, esteems this mortal coil the obstacle to union with God:
This life is the death of Durvishes: look on (the world of) reality as a friend.»

He continued eighty-five years united to the elements of body, during which time he never desisted from the practice of austerities. On this subject Hafiz of Shiraz observes: —

«O! my heart, if thou once become acquainted with the lustre of austerity,
Like those who strike the smiling taper, thou canst give up thy head —
But thou longest after thy beloved and sparkling wine-bowl:
Abstain from such desire, for thou canst accomplish better things.»

Farzánah Bahrám relates in the *Sharistan*, that from the very commencement of his religious career, Azar Kaiván, having resolved on learning thoroughly the science and systems of the eminent sages of antiquity, on this, the distinguished philosophers of Hindustan, Greece, and Persia, having appeared to him in a vision, communicated all kinds of knowledge. He went one day to a college, where he answered every question that was proposed, and gave

the solution of every difficulty: he was therefore entitled *Zu-l-ulum*, or "the Master of Sciences." Ali Sani Amir Saiyid Ali of Hamadan observes: —

"If thou advance even one step from this abode of vain desire,
Thou mayest repose in the sanctuary of omnipotence;
And if thou perform ablution with the water of religious austerity,
Thou canst convert all the uncleanness of thy heart into purity;
This path however is only traversed by the active pilgrim,
How canst thou, the world's idol, perform such a task?"

It is reported that Saiyid Hasan of Shiraz, who was styled "the sage, the embellishment of pure faith and works," one day said thus: "On a certain day, two followers of the Sufís came into the presence of Azar Kaiván, and pursuing the path of opposition to the Master of Sciences, treated him not as one possessed of perfection. Their teacher, a man equally eminent in theoretical and practical science, who by dominion over the external world had established the relation of spiritual intercourse with the holy prophet, fell one night into a state of ecstasy, and beheld in his trance the effulgent perfection of the prophet, who said to him: 'My son! tell thy disciples that through the assistance of the Only Wise and the Omnipotent, who is independent of all, Ali Kaiván is a completely perfect man, who has attained to the different degrees of spiritual diminion, by the practice of the seven cordial ejaculations, and varied mysterious illuminations, visions, revelations, spiritual realities in his acts and attributes: moreover his evanescent existence, through grace predestined from eternity, has received the boon of divine nature; equally versed in special and general providence; unique in the true knowledge of things from inspection, not contented with the illumination of tradition; the most perfect master of the seekers after truth in matters of worship, seclusion, social intercourse, and whatever is meet and suitable to their state in all kinds of institutes and religious austerities. He is the true philosopher; the physician of the human race; the discipline of religion; the institute of the devout; the interpreter of events; the instructor of worship; the director of those who seek God, laboring diligently in the purification of souls; co-operating in the cleansing of hearts;

the spiritual champion of the law; fighting the good fight of faith; the principle of truth; confirmed in the knowledge, source, and evidence of certainty; supported by divine aid in the fundamental points and collateral inductions. Let not thy disciples caluminate him, but esteem him a holy personage, and regard attendance on him as pregnant with happiness: do thou also approach his presence, and use every effort to concilliate his affection.' The teacher having during his ecstasy repeated this panegyric several times, I committed the words to writing, and on the holy man's arising from his ecstatic trance, he summoned me and said: 'Who in this city is Azar Kaiván? The prophet hath praised him exceedingly, and ordered me to go into his presence.' I answered: 'He has lately come hither from the direction of Istakhar;' on which he replied: 'Conduct me near him,' I therefore accompanied him, but was ignorant of Kaiván's residence. When we had proceeded some time, one of Kaiván's disciples, by name Farhad, came near him and said: 'The master (that is Kaiván) invites you, and has sent me to be your guide.' When we came into his presence, my teacher had determined in his mind to salute him first, but was unable to obtain the priority, as Azar Kaiván had much sooner anticipated him in salutations in the Persian language, and afterward addressed him in Arabic. We were struck with astonishment. My teacher then repeated what he had communicated to me concerning the vision, on which Kaiván commanded him 'not to remove the veil of this mystery.'" The teacher, on his return, having called before him his two misguided disciples, recounted the perfections of Kaiván, and enjoined them to abstain from censuring the holy man. For as Sadi says:—

> "Respecting the thicket, imagine it not unoccupied,
> A tiger may probably be couched there."

Disrobing the Spirit

Azar Kaiván mixed little with the people of the world; he shunned with horror all public admirers; and seldom

gave audience to any but his disciples and the searchers after truth, never exposing himself to the public gaze. According to Shaikh Baha Uddin Muhammad of Amil,—

«If thou have not guards in front and rear to keep off the crowd,
Aversion to mixing with crowds will be a sufficient safeguard to thee.»

Farzanah Bahrám relates in the *Sharistan*, that Kaiván expressed himself after this manner: «The connection of my spirit with this body, formed of the elements, resembles the relation of the body to a loose robe; whenever I wish I can separate myself from it, and resume it at my desire.» The same author also thus relates of him, in the text of the *Jam-i-Kai Khusró*, wherein are recounted some of his revelations and spiritual communications: —

«When I passed in rapid flight from material bodies,
I drew near a pure and happy spirit;
With the eye of spirit I beheld spirits;
My spirit was moving amidst kindred spirits:
In every sphere and star I beheld a spirit;
Each sphere and star possessed its peculiar spirit;
Thus in the three kingdoms of nature I beheld a common spirit,
As their spirit was mutually communicated to each other.
I attained the knowledge of all existences,
And was associated with the great Serósh Ramah.
But when I reached a great elevation,
Splendor from the Almighty gave me light;
As the radiance increased this individuality departed;
Even the angelic nature and the principal of evil disappeared;
God only existed, there was no sign of me
(or of my individual existence);
I no longer retained intellect or recollection or spirit;
I discovered all my secrets to be but shadows;
I then returned to the angelic intelligences,
And from these intelligences I came back to the spirit;
And thus at last to bodies also summoning me.
In this manner I became powerful, wise, and sublime,
Until I descended from that high degree —
Upon the road by which I had gone up, I returned to my body
With a hundred divine favors deriving splendor from that assemblage.
The dignity of the Supreme Lord is too exalted
For intercourse with His servants to be worthy of Him.
By His effulgence intellect becomes (illumined) like the earth or sun;
He is elevated too high for His servants to hold intercourse with Him.

If the spirit receives illumination from Him,
It becomes beside itself, and its speech is 'I am without intellect'—
The world is a drop which proceeds from the ocean of His existence;
What is the dropping dew? it is Himself (God);
Thou art not the dropping dew, but only a drop among the drops of it.
I know not what to say, as the result of all is deficiency:
Through love He confers bounties on His servants;
As it is proper to raise up the down-fallen,
His love renders the mendicant a man of power.
The world is but a ray emanating from the sun of His face:
The just Creator addressed me in kind words,
And conferred on me the splendor of an Ized;
None but He can duly praise Himself,
As He cannot become the object of speech or hearing."

Kaiván was master of noble demonstrations and subtile distinctions. One of the Moslem lawyers having asked him: "Why dost thou forbid thy followers from eating flesh, slaying animals, and injuring living creatures?" he thus replied: "The seekers of God are named the peculiar people of the heart; and the heart itself, the true Kâabah: therefore, what is an abomination in the sanctuary formed of water and clay cannot *a fortiori* be suitable to the true Kâabah: that is, the eating of animals and the slaughter of living creatures." A great man says:—

"I have heard that a sheep once thus addressed the butcher,
At the moment he prepared to cut off her head with his sword:
'I now behold the retribution of every bush and bramble of which I tasted;
What then shall that person not experience who eats my fatted loin?'"

Kaiván also said: "If you think proper, keep your tenets secret wherever you happen to be, concealing them even from your brethren in the faith; as they, for the confirmation of their system, will make you publicly known." Azizi also says:—

"As long as thou canst, communicate not thy secret to thy friend;
For that friend has another; beware therefore of thy friend's friend."

Some one asked him: "In the schism of Abed Ansari, which faith shall I adopt, and whose arguments must I regard as true?" Azar Kaiván replied: "Remain in the same faith that, until the present time, God doeth as seemeth

good to Him; and for the time to come He will do whatever He thinks proper." Urfi of Shiraz says,—

"Thy essence is able to call into being all that is impossible,
Except to create one like Thyself!"

He once said to a holy man: "The knowledge of evanescent objects is not properly knowledge, but bears the same relation to reality as the mirage of the desert to water, the searcher after which obtains nothing but an increase of thirst." Shah Subhan says: —

"Men favored by fortune drink the wine of true knowledge;
They do not, like fools, quaff the dregs of infidelity;
The science acquired in colleges and by human capacity
Is like water drawn out of the well by a sieve."

They once observed to Kaivan: "Notwithstanding the great exertions made by his highness the sincere and faithful Akbar, and the grand justiciary, the Caliph Omar, and the possessor of the two lights, Os'man, in the way of the faith proved by miracles, and their mighty labors in diffusing its institutes, the Shee-ites are opposed to these great personages?" He replied: "The mass of mankind are acted upon by time and place, in opposition to the seekers after truth. It is also to be observed that the people of Iran have adopted the Shee-ite faith; and as the above-mentioned great personages destroyed the fire-temples of that nation, and overturned their ancient religion, therefore rebellion and envy have remained in their hearts."

Two learned men having a dispute concerning the superiority of the chosen Alí, "the Elect" (whose face may God honor), over the two Shaikhs and the Lord of the two lights (Osmar), (upon all of whom be the mercy of the Almighty) having referred the dispute to Kaiván, he observed: —

"All four are the four perfections of the prophetic edifice;
All four are the four elements of the prophets' souls."

"The distinction between the two exalted parties is difficult, as two of them claim supremacy on the celebrity (drum) of being fathers-in-law to the Arab founder of

religion; and the other two are fitted for dignity, by being sons-in-law to the apostle of the Arabs. But whereas all things are objects of the Almighty's regard, the excellent Alí, 'the Lion of God,' was esteemed so pre-eminent an object of divine favor among the Moslems, that want of faith and ignorance induced many to worship him as the true God, until this great personage openly disclaimed such a pretension. Also during the pontificate and caliphat of *Sadik*, 'the faithful witness,' the powerful *Abubeker*, 'the separator,' the grand *Omar*, and that of *Zu-l-Narain*, 'the Lord of the two Lights,' error misled many to such a degree, that they denied their authority, until these legitimate directors asserted their claims to that dignity."

He returned an answer of a similar description in a dispute between a Jew, a Christian, and a Muselman, who were arguing about the superiority of their respective prophets; some acknowledging Jesus as God, and others as the Son of God. One day as a Christian and Muselman were disputing with each other, the former allowing the death of Jesus, and the latter believing him to be alive, Azar Kaivan said: "If a person who knew not the direction of a road which formed his destination, should in the course of his journey come to a dead body lying down, and a living person seated, from which of the two ought he to inquire his way?" As the disputants both replied, "from the living person," he then said to the Muselman: "Adopt thou the faith of Jesus, as according to thy belief he is living." He then added: "By life is meant the life of the rational soul; in this Mohammed and Jesus are on an equality; call your prophets the 'eternal living'; for life means not the perpetuity of this body fashioned out of the elements, which cannot accompany us beyond a hundred or a hundred and twenty natural stages (years)." Azizi says: —

"If the domestic fowl should fly along with the fowls of the air,
It could not proceed in flight beyond the summit of the wall."

A hermit once came into *Zu-l-Ulum's** presence; he pronounced a panegyric on the opposition to sensual pas-

* *Zu-l-Ulum* "master of sciences," was a title of Kaiván.

sions exhibited by pious Moslem believers, and then added: "There is no limit to the opposition to these passions; even the unbeliever through the practice of austerities finally becomes a Moslem." He also added: "An exemplary unbeliever had become able to work miracles. A Shaikh went to him one day and asked: 'By what route hast thou attained to this dignity?' He replied, 'By opposing the suggestions of the passions.' On which the Shaikh answered: 'Now turn to Islamism, as thy soul has admitted infidelity.' On hearing which the unbeliever became a follower of Islamism." Kaivan observed: "The Shaikh must have been an infidel, as his soul was still seeking after Islamism, or the true religion." Urfi says:—

"Lay aside the recollection of (these words) belief and unbelief, as they excite great disputes;
For according to our (supposed) bad doctrines, all persons think aright."

A person once came to Zu-l-Ulum, and said: "I propose embracing the profession of a durvesh, and breaking asunder the chains which bind me to the world." Kaiván replied, "It is well." Some days after he returned to Kaiván, and said: "I am at present engaged in procuring the patched tunic, cap, wallet, and other things necessary for my profession." Zu-l-Ulum observed: "The profession of a durvesh consists in resigning everything and abandoning all manner of preparations, and not in accumulation of any kind."

A merchant through penury having assumed the dress of hypocrisy, appeared in a Shaikh's garb, and many persons devoutly regarded him as a holy man. He one day came before Kaiván and said: "Often have wretches plundered me on the road; it was however for a good purpose, in order that by embracing the life of a durvesh I might attain the great object of salvation." Azar Kaiván replied: "Be not grieved, as thou art now plundering mankind by way of retaliation."

The society of Urfi pleases not the superior of our monastery;
Because the superior is a foe to the intelligent and Urfi to the stupid.

Stories of Disciples

Farzanah Kharrád, of the family of Mahbud, who had been the *khan salar* (royal table-decker or taster) to the equitable monarch *Nushirvan*,* and put to death through the sorcery of a Jew and the calumnies of a chamberlain, as recorded in the Shah Namah of the king of poets, Ferdúsi, and in other histories: Kharrad joined himself to Kaivan in the bazar of Shiraz, and practiced religious austerities for many years. Farzanah Khushi has often mentioned in conversation, and has also frequently repeated in the *Bazm-gah-i-Durvéshán*, "the Durvesh's banquetting-room," the following circumstance: "I one day beheld *Kharrad* and *Ardeshir* (a descendant of *Ardeshir Babegan*, and one of Kaivan's disciples), standing face to face and mutually opposing each other: whenever Ardeshir wished to smite Kharrád with a sword, he appeared like a stone, so that when the sword came into contact with his body, it was instantly broken to pieces." In the year 1029 of the Hegira (1620 A. D.) he became reunited to the pure uncompounded spirit. *Buzurgi* says: —

"What is the soul? the seminal principle from the loins of destiny.
This world is the womb; the body its enveloping membrane;
The bitterness of dissolution, dame Fortune's pangs of childbirth.
What is death? to be born again an angel of eternity."

Farzanah Farshid wird was one of the Parsi village chieftains: his pedigree ascended to *Farzanah Shedosh*, who was one of the fifth *Sassan's* disciples. He also became attached to Azar Kaiván in the same place as Kharrad, and devoted himself to the service of the Almighty. Khushi relates as follows: "Farshid wird and Bahman used to stand facing each other; every arrow which Bahman discharged against Farshid wird, he used to cut in two with his sword: and whenever the latter let fly an arrow,

*Nushirvan, called by the Arabs *Kesra*, by the Persians *Khosru*, is reckoned by some authors the 19th (by others the 20th) Persian king of the Sassánián dynasty, which, according to different opinions, was composed of 31, 30, or 29 princes, and lasted 527, 500, or 431 years. Nushirvan reigned from 531 to 579 A. D.

Bahman with activity and address threw himself to one side and avoided it. But this is still more wonderful: whenever Bahman shot off a musket, Farshid let fly one at the same instant, and ball met ball, so that they both remained unhurt: sometimes also when Farshid Wird shot off his musket, Bahman used to move rapidly on one side." In the year 1029 of the Hegira (A. D. 1619) he hurried away from this abode of the elements to the skies. The Khajah Hafiz speaking on this subject, says: —

"He never dies whose heart is quickened with love divine;
But remains forever stamped on the records of our eternal world."

Farzanah Khiradmand was descendod from Sám, the son of Narimán: he joined *Zu-l-Ulum* and gave himself up to religious austerities. Khushi thus relates: "I once beheld Khiradmand while standing face to face to *Rustam* (who was descended from *Bahram Gur* and was one of Kaiván's distinguished disciples), assume the form of a dragon, and shower out fire from his mouth, to such a degreee that a strong palm was consumed by its violence."

In three month's after Bahman's death, Khiradmand was restored to his original place. *Buzurgi* says: —

"The skillful and intelligent artist
Should have in this world two successive lives,
So that in one he might acquire experience,
Which he could carry into effect by another experiment.

Of these illustrious personages they have recorded many miraculous and mysterious deeds; such as, in the upper world, hiding the sun's disk; causing him to appear at night; making the stars visible in the daytime: and in this lower world, walking on the surface of water; making trees productive out of season; restoring verdure to dried-up wood; causing trees to bow down their heads; also showing themselves between heaven and earth in the form of lightning; and such like: and, in the animated world, metamorphosing animals; rendering themselves invisible to men; appearing under various shapes and forms: some of which wonders have been recorded in the *Bazmgah-i-Durveshi Khushi*. They relate that these great personages were to

such a degree enabled to divest themselves of corporeal elements, that they quitted the body at pleasure: also that they had acquired from the court of Heaven the knowledge of all sciences whether known or occult, and CONSEQUENTLY had the power of exhibiting such wonderful works; having rendered, by the efficacy of their austerities, elementary matter subject to themselves. The author of these pages beheld these four holy personages, Kharrad, Farshid wird, Bahman, and Khiradmand, in Patna, on which occasion they bestowed their benedictions, and imparted to him the glad tidings of the means of obtaining the great object, or final salvation. Shaikh Saadi says:—

"It becomes the truly wise to pass every day in the exercise of holy zeal,
And to offer up prayers for the prosperity of durvishes."

Farzanah Bahram, the son of Farhad, was descended from *Gudarz* the son of Hashwád. When Azar Kaivan had proceeded to Patna, in this sage's latter days, Farzanah Bahram came from Shiraz and devoted himself to the practice of religious austerities. He was a man who had attained the highest degree of knowledge in logic, natural philosophy, the abstract sciences, and theology, which he had most attentively studied as far as set forth and expounded by sound reasoning in the Parsi, Pehlevi, and Arabic: in practical and theoretical science he was unequalled; being profoundly skilled and a perfect philosopher in all the objects of science and morality: among the Moslem doctors, he had established the relations of external tuition with *Khajah Jumál-Uddin Mahmúd*, one of the disciples of the *Mulla Jalál Dawani*. Farzánah Bahrám is the polished author and compiler of the book entitled *Sharistán-i-Dánish, wa Gulistán-i-Binish*, "the pavilion of knowledge and the rose-garden of vision." In the *Sharistan*, he thus tells us: "Through the aid of Azar Kaiván, I reached the invisible, the angelic, the empyrean worlds, and the seat of the Divinity, and attained to union with him through revelations of the fourfold kind — IMPRESSIVE, OPERATIVE, ATTRIBUTIVE, and ESSENTIAL." The Mobed *Hoshyar* relates: "I have heard Farzánah Bahrám relate as fellows: I was

one day standing in the presence of Azar Kaivan, and conceived in my heart the wish that he should tell me what occupied my secret thoughts. The venerable personage unfolded the secret thoughts of my heart, and afterward said: 'O, Farzanah! it is an easy matter for me to know the secrets of the soul; but then what purpose does thy tongue answer? in order that thy tongue may not be useless, I shall for the future suffer thee to speak.'" He assumed the dress of a merchant, but people imagined it was for the purpose of concealment, and that he gave himself up to alchymy. In the year of the Hegira 1034 (A. D. 1624), he ascended from this lower abode of darkness to the pavilions of light. The sage Sunáí says: —

> "Wherever intellect and divine knowledge are found,
> The death of body is the birth of soul."

The Mobed Hoshyar is the author of the *Sarúd-i-Mastán*, "the songs of the intoxicated." He was born at the port of Surat; he traced his pedigree to the invincible champion Rustam, the son of Zál, and was a man of exceeding bravery, heroism, and experience; perfect in generosity, sagacity, the termination of disputes, right reason, and sound experience. If his history were detailed at full length, it would become necessary to write another Shah Namah concerning his victory at Girdun, his defeat of Alí Yakah, and such like

In short he entered the service of the great philosopher Azar Kaiván and his eminent disciples, being associated with them in the doctrine of self-knowledge; from the commencement of night to the rise of the world-illuminating sun, he slept in the attitude of *Murdah Khasp*. Now the terms *Muráah Khab*, *Murdap Khasp*, and *Sáónós*, are terms applied by the Sipásián to the following mode of sleeping: the devotee rests (having thrown his legs beneath him) on his knees, pressing to the ground both heels as far as the great toe: and applying the extremities of the knees to the earth, he keeps his seat on the same; he is then to lie on his back, keeping the points of his fingers on his head; after this, he is to look intently between the eyebrows, and carry into practice the *Habs-i-dam*, or imprisonment of the

breath. The Durvesh Subahani, one of the great Sufees, used to say: "Such was the sleep of the prophets." They also say: "The prophets of old used to sleep on their backs, with their faces directed toward the Heavens:" which is the same as the position before described. Hoshyar had attained to the power of suppressing the breath for one watch (three hours). Shaikh Saadi says:—

"They who restrain the soul from sensual pleasures
Surpass in heroism both Rustam and Zál."

Hoshyar was not scrupulous about what he ate; never turning away his face from whatever was set before him: he, however, most diligently shunned the practice of cruelty to living creatures, and avoided superfluities and excess of every description. Hafiz of Shiraz on this head says:—

"Addict not thyself to cruel pursuits, and do whatever else thou pleasest;
As in our law there is no sin except that of cruelty."

In the year of the Hegira 1050 (A. D. 1640) he was delivered fron the bondage of body in the capital named *Akbar Abad*. The Mobed says:—

"Truly the body is a narrow sepulchre which entombs every spirit,
When that tomb is entombed, thou beholdest a wall, that REALLY is no wall;
When the tomb is entombed, the living spirit is freed from its prison.
Alas! O Mobed, the sovereign of the body knows of no restriction."

The Mobed Hoshyar, who was conversant with the visible and invisible worlds, master of the esoteric and exoteric doctrines, was the interpreter of the *Jashn-i-Sadah* (the festival of Sadah), from which work his superior talents are evident: he derived his descent from the sage *Jamasp*. In the year of the Hegira 1036 (A. D. 1626) the author of this work met him in the delightful region of Kashnim. He used to support himself on the extremities of his fingers, so that his body came not into contact with the ground, in which position he continued from midnight until dawn. On the subject of penance Hafiz says:—

"O, my heart! couldst thou but acquire a knowledge of religious austerity,
Thou wouldst be able to abandon women like smiling torches."

Miracle Workers

The Mobed *Sarósh*, the son of Kaiván, the son of Kamkar, who was styled *Namdár*, or "the illustrious," on account of the celebrity of his knowledge. The Mobed carried his lineage on the father's side to the venerable prophet *Zardúsht*, and on his mother's, to *Jamásp* the Sage. He was equally conversant with the theoretical and practical sciences; and was master of the languages of Arabia, Persia, and Hindustan; he had traveled over most of the habitable world; his nights were passed in prayer; his conduct was always pure. On coming into attendance on Kaiván, he was illuminated by the sun of his knowledge, and during his attendance on Farzanah Bahrám, the son of Farhád, he acquired the Arabic language. His age reached to sixty years; in short he was a saint elect, who in the course of his life never looked on a woman; his mouth was never polluted with animal food of any description; he sought seclusion from the world, and limited himself to a small quantity of food.

> If thou didst but know the pleasure of abandoning pleasure,
> Thou wouldst never more talk about the pleasures of sense.

He is the author of many admired literary works and compilations; such as the *Nosh Dárú*, "sweet medicine"; the *Saganguḇín*, "dog's honey," and the *Zerdúsht Afshar*, "the companion of Zerdúsht," and such like. It was heard from an eminent doctor named *Muhammed Mahsan*, who said thus: "I heard from him (Kaiván) three hundred and sixty proofs confirmatory of the existence of the Deity: but when I wished to commit them to writing, it was no longer in my power." People relate all manner of miraculous stories about him; such as his creating what was not previously in existence; revealing secret matters, and concealing what was evident; the acceptance or fulfillment of his prayers; his performing a long journey in a short space of time; his knowledge of things hidden from the senses; and his giving a description of the same; his appearing at the same time in places far distant from each other; bringing the

dead to life, and depriving the living of vitality; his being enabled to hear and understand the language of animals, vegetables, minerals, etc.; to produce food and wine without any visible means; to walk on the surface of water, also through fire and air; and such like. The author met him in Kashmir in the year of the Hegira 1036 (A. D. 1627).

Firrah Kárí, the attendant on the venerable *Shidósh* (an account of whom shall be soon given) was a person, whose essence was adorned with science and decorated by purity; the possessor of extraordinary probity and sound understanding, said thus: "I once received some injury from the peasantry of Achán, a district bordering on the public and sacred place of Kashmír: speaking of this to *Yazdán Silái*, a disciple attached to the Móbed Sarósh, I said 'the people of Achán have grievously afflicted me,' and stated to him the criminal conduct of this wicked set of men. He answered: 'Do you wish that the Almighty should overwhelm with floods the cultivated grounds of these wretches?' I replied 'Certainly.' It then began to rain so exceedingly, the loftiest and strongest-built houses were overthrown; from the overwhelming deluge ruin fell on their buildings and tilled grounds; and the fields of these men themselves were nearly destroyed by the waters at the very commencement." The Maulavi Mânevi says:—

> "As long as the heart of the righteous comes not to affliction,
> God never brings calamity on any people."

The rains still continued, which Sarósh having observed, he was exceedingly wroth with his disciple and reproved him; and that same day the rain ceased. Firrah Kárí used to say, "Mobed Sarósh was acquainted with the desires of my heart, and possessed power over men's minds." He also related the following story concerning him: "At the time of arriving in the caravanserai of Bálik, in the city of Tarkhan, the men of that place wished to act wickedly toward us, and practice oppression. I explained the nature of their conduct to the Mobed, on which he retired into a corner. That same night there appeared in the air men whose heads reached to the heavens, while their feet touched the earth. The people of the city were seized with consternation and

desisted from oppressing us, and the merchants at the same time bestowed freedom on those who had been captives for many years."

The Mobed Húshyár relates: "Being in want of a few direms, I went to Yazdán Sitái, the disciple of the Mobed Sarósh; on this he stretched forth his hand, and taking up some broken pottery, formed twenty heaps of it: having breathed on these a few times, they all became gold Mohurs: these he put into my hands, and I disbursed them in the course of my ordinary expenses." He also relates: "Yazdán Sitái constructed a house of such a kind that, when any one entered, he beheld the sun; and when the holy man sat with his friends, he appeared as a crocodile coming to the river-bank, which was about to snatch away all present. He sometimes threw into the fire towels on which the flames had no effect: he frequently repeated something, stirring his lips, and so rendered himself invisible; he used sometimes to appear in the air, and used to say: 'I am actually at rest, although I appear otherwise.'" *Shidosh*, the son of *Anosh*, said: "We were once seated near him when he placed a taper in a basin of water; there immediately appeared some peacocks turning toward the water, plunging their heads into it, and displaying all their beauty, while we remained in utter astonishment." Shidosh also says: "I once beheld him disporting in the midst of a blazing fire." Nay, the writer of these pages has seen him swallow fire. The Mobed Húshyár says: "He once exhibited a sight, so as to make a house appear filled with serpents and scorpions." He used also to lay on the breast of a person plunged in sleep, something of such a nature as to make him return an answer to every question proposed to him. The Mobed Húshyár also relates: "I once beheld the Hakim (the Sage) Kamran of Shiraz, in the feast of joy and hospitality made for the reception of an Iraki friend, light a match: on this, all the Lulees* then in the house stripped themselves naked and began to dance, while we looked on

*The Lulees in Persia and in other parts of Asia are women of the same description as the dancing girls in India, devoted to pleasure, and exercising their art of pleasing at all festivals, public and private.

at a distance. The sage said: 'This we have learnt from Yazdan Sitái: as I give no invitation to Lulees, and no others can be prevailed on to commit such indecency, I therefore tried the experiment on the party of them assembled in this place.'" Many other things of a similar nature are related concerning Yazdan Sitái.

Khoda Jói was a native of Herat, who had passed many years in the service of exemplary and holy men; he relates: "I once saw in a vision holy personages come around me and say: 'Depart and seek a spiritual guide free from prejudice.' During many years' search I was unable to discover such a character; but having once seen in a dream, 'that Azar Kaiván of Istakhar was one of that description:' I went near him in company with *Farzanah Khushi*."

Khoda Jói excelled in the knowledge of Parsi and Arabic; he avoided altogether animal food of every description; he could suppress his breath during four watches (twelve hours), and was in the habit of practicing the Hubs-i-dam; he never slept at night, nor ate more than fifty direms weight of food. He never gave utterance to a lie, and whatever he stated had reference to exalted objects and pursuits; even these were uttered only at the solicitation of his friends. He is the author of the volume entitled *Jám-i-Kai Khusró*, "The Cup of Kai Khusró," an admirable commentary on the poetic compositions of Azar Kaiván, and also containing his visions. He arrived in the delightful regions of Kashmir in the year of the Hegira 1040 (A. D. 1631) where the author met him. In that same year this distinguished personage hastened from this abode of evanescence to the mansions of eternity. Hafiz of Shiraz says:—

"O joyous day, when I depart from this abode of desolation;
I then seek my soul's repose and follow the adored object;
Fluttering about like a solar mote in the ATMOSPHERE of that lip,
Until I attain at last to the fountain-head of the radiant sun."

Shídosh, the son of Anósh, descended from the prophet Zardusht by his father Anósh, who was styled *Farhosh*, "the splendor of intellect," was one of the sincerely

devoted disciples of Azar Kaiván. *Zarbád* was also descended from the same divine apostle Zardúsht, and finally became a man of opulence, although at the beginning of his career he only possessed the pangs of destitution. They both came one day into the presence of Azar Kaiván, and lamented the hardship of their forlorn state; on this Azar replied: "Proceed with a small stock to the quarter of sunrise, traverse the eastern borders, and dispose of it with speed toward the descending sun, as your condition, through this depressed site of difficulty will be changed into the means of affluence." Nearly at the period of giving these instructions, Azar Kaiván having withdrawn from this earthly tabernacle, hastened to the resting-place of the spheres, and these two Jupiter-like stars, the unrivaled splendor of the world, set out is directed. At length, through the efficacy of Kaiván's enlightened spirit, the state of these pilgrims continued to obtain an ascendancy, until they became possessed of great opulence. Hafiz says thus: —

"They who by a look convert clay into the philosopher's stone,
What great matter if they bestow a single glance on me."

After this, *Zarbádí* sent to Patna an ancient servant, Farrah Kari by name, to conduct his daughter to the musk-scented pavilion of Shídósh, the illustrious son of Anósh. After this event, Farrah Kari and Shídósh, proceeded from Patna on a commercial adventure, and formed the plan of setting out from Kashmir to Kashgar. They were however obliged to remain sometime in Kashmir; but on the first moment of moving from Patna, there arose in the breast of Shídósh an anxious wish for attaining the knowledge of himself, the investigation of his ancient abode, ascertaining his natural light, and exploring the march of the invisible world. As from the very first, this bright Jupiter, through the entreaty of Kaiván (Saturn) had directed his steps to the region of atoms and the abode of elements of the celestial and terrestrial parents, consequently, when Kaiván had abandoned this bodily frame, he sat down with his disciples: —

"Choose thou companions who are better than thyself,
In order that thy understanding and faith may increase."

He consequently devoted himself to religious exercises, listening in the first place to the voice called in Persian *ázád ává*, "the independent voice," in Arabic *saut-i-mutluk*, or "the absolute sound"; and in Hindi, *anáhid*. When he had duly practiced this rite, he directed his eyes, opened wide between the eye-brows, which in Hindi they call *terátuk*, until the blessed form of Kaiván was clearly manifested: he next contemplated that form, until it actually was never more separated from him; he at length reached the region of intellect, and having passed through the six worlds, arrived in the seventh, and in this state of entrancement obtained admittance to the Almighty presence; so that, during this abstraction from self, the annihilation (of every thing human) and the eternity (of the spiritual) was joined to his existence. Sâdi says:—

"O youth! enter thou this very day into the path of obedience,
For to-morrow the vigor of youth comes not from the aged man."

One morning at the dawn of day he said thus to the author of the Dabistán: "Yesterday in the gloom of night, directed by the light of spirit, I departed from this external body, and arrived at the mysterious illumination ever replete with effulgence: the chamberlain of truth removed from before me the curtains, so that on quitting this mortal nature and leaving the visible world, I traversed the angelic sphere. The supreme independently-existing light of lights became revealed in all the impressive, operative, attributive, and essential radiance of glory: this state of imaginary being disappeared, actual existence was clearly witnessed." Hafiz says:—

"The perfect beauty of my beloved is not concealed by an interposing veil;
O Hafiz, thou art the curtain of the road: remove away."

Shidósh, though far removed from receiving pleasure by dainty food, still appeared always in magnificent dresses: his audience always diffused the fragrance of perfume; he even clad in handsome dresses his head domestic servants, and other dependents, nay even his very porter and doorkeeper. He used to say: "My state proceeds from the

splendor of Azar Kaiván's aid: to feel contempt for such a capital would be highly improper; and not to make use of it would be an abomination before my benefactor; for otherwise, I derive no pleasure from fine raiment.» As to his abstinence in point of food, and his shunning of female society, what has been mentioned is sufficient on these heads. Shidosh Bihin was a youth of a finely proportioned person, and beautiful countenance; the following was the rule observed by him: he never attached merit to any strange creed, but endeavored to divest himself altogether of prejudice, and maintained very little intercourse with the generality of mankind: when he formed an intimacy, on the first day he testified only a small degree of warmth; he exhibited greater attention on the second; so that he daily made greater advances in the path of friendship; progressively increasing his love and affection: as to what has been stated relative to his displaying no great degree of warmth on the first interview, the same proportion obtained when he showed a decrease of warmth to some; that same would be reckoned very great in any other. He always asserted that in the society of friends, their intercourse must not be separated from meditation on God, as whatever is, is but a radiancy emanating from the sun of His essence: the visible and invisible of the world being only forms of that existence. Rafiah says: —

«If angels and demons be formed from one principle,
The husbandman, the spring, the seed, and the field must be the same:
What has his unity to dread from the plurality of the human race?
Although you tie the knot a hundred-fold, there is only a single cord.»

Shidosh was seized with so severe an illness in Kashmir, that his case surpassed the art of the physician· as Urfi says: —

«What physician can there be, if the Messiah himself be taken ill?»

All the people about Shidosh were disconsolate, but he remained cheerful of heart, and in proportion as the symp-

toms became more aggravated, his cheerfulness increased, and he frequently recited these couplets from Hafiz: —

«O joyous day, when I depart from this abode of desolation,
Seeking the repose of my soul, and setting out in search of my beloved:
Dancing like a solar mote around the atmosphere of her lips
Until I could reach the fountain-head of the radiant sun.»

On the day of his departure from this temporary halting-place to the eternal mansion of repose and the exalted seat of happiness, his disconsolate friends and affectionate domestics were deeply afflicted, but Shidosh retained his cheerfulness and thus addressed them with an expression of delight: «I am not grieved at this disease of body, why then do you grieve? nay ought you not to wish that I, having quitted this gloomy abode of phantasy, should hasten to one beyond the confines of space, and the mansions of intellect may become united to the truly existent and independent (first cause).» The Maulavi Mânavi says thus: —

«If death be but a human being, say to him, 'draw near,'
That I may closely fold him in a fond embrace.
From him I extort by force eternal life,
While he but snatches from me the Durvish's party-colored dress.»

He then lifted up his hands aud directing his face to heaven, the Kiblah of prayer, recited the following blessed couplets from the *Sahifah al Auliya*, «Volume of the Saints,» written by the Imam *Muhammed Nur Baksh*.

«Whether we are directors or guides,
Still do we want to be guided, on account of the infancy of our steps.
We are but solitary drops from the ocean of existence,
However much we possess of divine revelation and proof.
I am far from the great reservoir of drops
Convey me, O God, to the boundless ocean of light!»

On reciting these lines he closed his eyes. The Shaikh Abúlfaiz Faiyazi says on this subject: —

«The drop became a fountain, and the fountain grew into a river,
Which river became reunited to the ocean of eternity.»

This event occurred in the year of the Hegira 1040 (A. D. 1629). His affectionate friends expressed their grief in the following manner: —

«Thy brilliant hues still exist in the parterre,
Thy fragrance still survives in the jessamine;
The sight of thee is put off to the day of resurrection;
It is well; but it forms the theme of many a tale.»

The author also in his elegy on Shídósh thus expresses his grief: —

«Since Shídósh departed from my sight
That which was a receptacle of eyes became a receptacle of rivers;
Had my eyes been a channel, they would have become a river-bed.
The resting place of the bird was the paradisian sphere:
From this lowly nest he departed to the nest on high.
He was truly free, and sought no stores except those of holy freedom.
He abandoned his body to corporeal matter, and his spirit joined the spiritual region.
His soul was united to the sublime Being, the creator of souls,
Soaring beyond the limits of heaven, earth, and time.»

Antun Bushuyah Wávaraj was a Frank, zealous in the Christian faith, and also possessed of great property; through divine aid, he conceived an attachment to the society of Durvishes, and for the purpose of acquiring knowledge, held frequent conferences with them; through his having discovered the path pointed out by the son of Furhad, he altogether resigned his worldly concerns, and denied himself the use of clothes. Farzanah always called him «Messiah.» He used to appear perfectly naked, and never wore clothes either summer or winter; he abstained altogether from animals of every description; he never solicited anything, but if a person brought food or drink before him, if it were not animal food, he would eat part of it. One day, although an evil-disposed person smote him so that his limbs were wounded, yet he never even looked at his oppressor; when his persecutor had departed, I, the author, came up as the people were speaking of the injury inflicted on him; on my inquiring the particulars from himself, he replied: «I am not distressed for my own bodily suffering,

but that person's hands and fists must have suffered so much." The Imam *Kali Warastah* "the humble," says: —

> "If the thorn break in my body, how trifling the pain!
> But how acutely I feel for the hapless broken thorn!"

Ram Bhót, a Hindu, was a learned Brahmin of Benares; on joining the son of Farhad, he desisted altogether from his former rites, and began to follow the path pointed out by Bahrám. The Mobed Hoshyar says: "I have often heard wonderful stories concerning him; a person named Muhammed Yakub was so ill, that the physicians having given up all hopes of his cure, his relations, in their affliction, had recourse to an ignorant woman who reckoned herself a skillful personage. I went one day near Ram Bhót, and found him reposing his head on his knee, on which this reflection passed across my mind: 'If Ram Bhót be one of the elect, he can tell whether Muhammed Yakub is to remain or pass away.' He raised up his head, and looking on me with a smile, said: 'God only knows the hidden secrets; however, Muhammed Yakub is not to depart; in another week he will be restored to health.' And truly the thing came to pass as he had declared." Through his guidance *Ram Chand*, a Kshatri, one of the chiefs of the *Sahan Sakal*, adopted the faith; and through the instruction of these two individuals, many of their tribe embraced the independent faith as promulgated by the son of Farhad. The word *Sah* in Hindi is applied to "a possessor or powerful person," and the *Sahkal* are a division of the Kshatri, an Indian caste or tribe. In reality, if the writer attempted to enumerate the numbers of different nations who zealously adopted the doctrines and ritual of Bahram, this work would become exceedingly prolix; he must therefore resist from such an undertaking. The author of these pages has heard from Farzanah Bahram, the son of Farhad, as stated on the authority of Farzanah Bahram, the son of Farhad, that one day the Shaikh *Bahá-ud-din Muhammed Amali*, who was a *Mujtahad*, "a champion," of the sectaries of Ali, came near Kaiván and obtained an interview. Having thus become acquainted with Kaiván's

perfection and wisdom, he was exceedingly rejoiced and happy, and recited this tetrastich : —

"In the kâbah and the fire-temple the perfect saint performed his rounds,
And found no trace of any existence (save that of God);
As the splendor of the Almighty sheds its rays in every place,
Knock thou either at the door of the kâbah or the portals of the temple."

After this interview, he became the diligent follower of Kaiván, and resorted to the disciples of the Master of all Sciences.

Mir Abulkasim Fandaraski also, through his intercourse with Kaiván's disciples, became an adorer of the sun, refraining from cruelty toward all living creatures. It is well known that being once asked, "Why doest not thou in obedience to the law go on the pilgrimage to Mecca?" He replied: "I go not on this account, as I must there slaughter a sheep with my own hand." At present the author proceeds to describe with the pen of truth a summary of the institutes of the *Amézish*, "intercourse," held by the Abadian Durveshes with society. Those who adopt this rule call it the *Amèzish-i-Farhang*, or "the intercourse of science," and *Mèzchar*, or "Stranger's remedy." When a stranger to their faith is introduced to one of their assemblies, far from addressing harsh observations to him, they pass eulogiums on his tenets, approve whatever he says, and do not omit to lavish on him every mark of attention and respect: this conduct proceeds from the fundamental article of their creed, as they are convinced that in every mode of belief, its followers may come to God: nay, if those of a different faith should present them a request respecting some object about which they disagree, that is, solicit some act by which they may approach God, they do not withhold their compliance. They do not enjoin a person to abandon his actual profession of faith, as they account it unnecessary to give him useless pain of mind. Moreover when any one is engaged in concerns with them, they withhold not their aid from his society and support, but practice toward him to the utmost extent of their ability, whatever is most praiseworthy in this world and

the next: they are also on their guard against indulging in sentiments of prejudice, hatred, envy, malice, giving pre-eminence to one faith above another, or adopting one creed in preference to another. They also esteem the learned, the Durvishes, the pure of life, the worshipers of God in every religion, as their trusty friends; neither styling the generality of mankind wicked, nor holding worldly-minded persons in abhorrence: they observe, "what business has he who desires not this world's goods to abhor the world?" for the sentiment of abhorrence can proceed from the envious alone. They neither communicate their secrets to strangers, nor reveal what another communicates to them.

A person named *Mihráb* was among the disciples who followed the son of Farhad, in the year of the Hegira 1047 (A. D. 1637); the author, who was then in Kashmir, thus heard from Muhammad Fál Hasîrî: "I once beheld Mihráb standing in the high road, at the moment when a Khorasánian, seizing on an old man by force, obliged him to labor for him without recompense, and placed a heavy burden on his head: at this Mihráb's heart so burned within him, that he said to the Khorasánian, 'Withdraw thy hand from this old man, that I may bear the burden whithersoever thou desirest.' The Khorasánian was astonished, but Mihráb, without paying any farther attention to this, took the poor man's load on his head, and went along with his unjust oppressor, and on his return from that person's house showed no symptoms of fatigue. On my observing to him, 'This oppressor has heaped affliction on a holy priest and judge like thee!' he replied, 'What could a helpless person do? the load must be conveyed to his house, and he was unable to place it on his shoulders, as it was unbecoming for him; nor was he able to give money (which is difficult to be procured) in payment of his labor; he of course seized on some one to perform his work. I applaud him for granting my request, and feel grateful to the old man for complying with my wishes, suffering me to take his place, and transferring his employment to myself.'" Hafiz of Shiraz thus expresses himself:—

"The heavens themselves cannot remove the weight confided to us;
The lot of labor fell to my hapless name."

Máh Áb, the younger brother of the above *Mihráb*, was seen by the compiler of this work in attendance on the son of Farhad, and in the year of the Hegira 1048 (A. D. 1638) he thus heard from the Mulla *Mahdi* of Lahóre: "Bahram having one day sent him on some errand to the bazar, he happened to pass by the house of a person in the service of *Alim Uddin* of Halsub, styled *Wazir Khan;* the soldier was then chastising his slave, saying: 'Thou hast fraudulently sold one of my captives.' Máháb coming near the soldier, said to him: 'Withdraw thy hand from this slave, and accept me in place of him who has run away.' Nay, this request was so importunately urged, that the soldier finally accepted the offer and desisted from beating his slave. However, when the soldier had discovered Máháb's spiritual gifts, he permitted him to return home, but Máháb would not quit him. A week after this event, Farhad said in my presence, 'I know not where Máháb is;' on which, resting his head on his knees, he directed his heaven-contemplating attention to the subject, and the instant after, raising up his head, said: 'Máháb is in the service of a certain soldier, and has voluntarily resigned his person to servitude.' He forthwith proceeded to the soldier's abode and brought back Máháb." Many similar transactions are recorded of these sectaries. *Muhammed Shariz*, styled *Amir ul Umra*, a Shirazi by descent, thus says:—

"Through auspicious love we make perfect peace in both worlds,
Be thou an antagonist, but experience nothing but love from us."

THE CODE OF MÁHÁBÁD

The third section of the Dabistan explains the laws of the Paímán-i-Farhang (excellent covenant) and the Hirbed Sár (the pure Highpriest).

The *Paiman-i-Farhang* is the code of Máhábád, of which many translations have been made; one of them is that made by *Faridun*, the son of *Abtin;* another, that of *Buzurg-Mihr* for the use of *Nushirvan*, the son of *Kobad;* some extracts from these have been given in the present work. The *Yazdanian*, "godly," who are also called *Sahi Kesh*, "flourishing faith," and *Sipásí*, "adorers," maintain that the most exalted of the prophets, the mightiest of kings, and the sire of the human race which exists in this cycle was *Máhábád*, whom they also call *Azar Hushang*, "the fire of wisdom." They also say that it is thus recorded in the code of this venerable personage, which is the word of God; and that moreover, this mighty prince has himself expressly announced that the Divine Essence, which has no equal is totally devoid and divested of all form and figure; incapable of being the object of conception or similitude: also that the tropes of the most eloquent orators, the illustrations of the most enlightened and profound geniuses, are utterly unable to convey a clear idea of the light, which has neither perceptible color nor sign: the sublime speculations of the learned and the discriminating understandings of the sage are too feeble to comprehend the substance of the pure essence of that light, which is without equal, quality, color, or model: also that all existences have proceeded from the bounty and wisdom of the Almighty, and are consequently His creation: that not a single atom in this world, nor even the motion of a hair on the body of a living creature, escapes his knowledge: all which propositions are proved by evident demonstrations deduced from various premises, and accompanied by excel-

lent commentaries, the enumeration of which this abridged treatise cannot admit. Also that the cognizance of the self-existent God extends alike to the most minute particles of matter and the entire universe.

The Great Angels of the First Order

In the code of the great apostle *Máhábád* it is thus stated: the work of God is above the power of the tongue and infinitely exceeds the calculations to which the inhabitants of this lower elemental world have recourse: the operations of the Eternal are from eternity to eternity: they assign the name of *Bahman** to the first Angel whom the Almighty invested with the mantle of existence, and through the medium of whom it was communicated to others. The planets, fixed stars, and heavens have each their peculiar conservative Angel; also the four elements below the lunar sphere have four conservative Angels, and in like manner all productions connected with them: for example, in minerals there are many precious stones, such as rubies, sapphires, and emeralds of every kind, which are under the dominion of their good, munificent, protecting Angel: and so on with respect to all species of vegetable and animal productions. The name given to the conservative angel of mankind is *Farun Faro Vakhshúr*.

The code of Máhábád states that the second rank is assigned to the angels connected with bodies: that is, every heaven and every star has a simple uncompounded spirit, bare of matter, as it is neither a body nor material: also

*Azad Bahman is called by the Sipasian the precious jewel of the intellectual principle. In the Zand-books and in the Bun-Dehesh, he is invoked as created by Ormuzd, and as one who is to conduct the heavens; he presides over the eleventh month of the year and the second day of the month; he is the king of the luminous world; the other angels repose under his guard; he is the principle of the intelligence of the ear, given by Ormuzd; the father of the purity of the heart; the Ized of peace who watches over the people; he aids in the distribution of the waters, and in the production of herds and other riches; it is he who receives the souls of the just at their entrance into heaven, congratulates them on their happy arrival, and clothes them with robes of gold.

that all living beings in the world have an uncompounded soul.

It is stated in the code of Máhábád, that angelic beings of the third rank are the same as the superior and inferior bodies. The superior bodies are those of the sphere and the stars; and the inferior the four (*guhar*) elements. The most noble of all bodies are those of the sphere.

The Gradations of Paradise

The code of Máhábád states thus: "In the *Mînú* or 'azure' heaven, there are many gradations, we shall first enumerate the gradations of Paradise in this lower world. The first gradation consists of minerals, such as rubies, sapphires, emeralds, and the like; the second of vegetation, such as plane trees, cypress, gardens, etc.; the third of animals, such as the Arab horse, the camel, and such like; the fourth consisting of selected individuals among men, such as princes and those connected with that class, persons in the enjoyment of health, the contented, and such like; all which gradations they call *Mînú Sár*, 'celestial abode,' and *Bîst Lád*, that is, *Feróden feró*, 'the low foundation.'" In these states there is a retrospect; for example, there is one man who in relation to his deeds gradually descends to the animal state; while the terrene particles of virtuous men's bodies change either to the vegetable state or that of the choicest minerals, however without the existence of an incorporeal soul in either of them. On ascending from this state, the change is called *Lim Sar*, or "dwelling on high"; the first is the lunar step; for in the soul of the exalted moon are the forms of all those beings into which the elements enter. A person on arriving there remains in it, becoming the regent of all the lower world, and in proportion to his knowledge and the habits resulting from his laudable qualities, assumes a better form. On arriving at a higher rank than this, he finds augmented delight as far as the solar step; for the sun is the *Pirah-i-Yazdan*, or "the ornament of God," that is, the viceroy of the Lord and sovereign of the stars, whose

gracious influence pervades both high and low. On leaving this and passing through the various gradations to the empyreal heaven, every step becomes more delightful and excellent. On ascending beyond the great sphere, he arrives at the curtain of the great Angels and contemplates the Lord of the light of lights surrounded by angels: no state can surpass the beatitude and glory of this gradation, which is called the *Mínúiván Mínú*, or "heaven of heavens."

The Infernal Regions

The code of Máhábád states thus: Hell is situated under the sphere of *the moon:* the first step consisting of minerals in misshapen masses, or stones without worth; of plants, thorny and vile and poisonous herbage; of living creatures, such as ants, serpents, and scorpions; and of men laboring under indigence, sickness, feebleness, ignorance, and disgrace: in this step man is punished for whatever evil actions he has committed, and escapes not without due retribution. However, the severest gradation of the infernal regions is that of mental anguish, which is appropriated to the irreligious philosophers, for when his elemental body is dissolved, they do not assign him another; so that he finds not his way to heaven, but remains in the lower elemental world, consumed by the flames of anguish: besides, in consequence of his detestable qualities, his tormentors pounce upon him in the shape of serpents, scorpions, and other such plagues. This state they denominate Puchán-i-Púch, or "the hell of hells."

The code of Máhábád also states, that whatever occurs in this elemental world proceeds entirely from the planets; so that their adoration, next to that of the Almighty, becomes an indispensable duty; for these luminaries approach near the palace of the Almighty, and the chiefs of the court of eternity. In this world, whoever draws near the seat of grandeur, must have a friend to sound his praise, which is a measure much to be commended. The person who undertakes a journey cannot do without a guide, and he who goes to a city where he has no friend, meets with difficulty;

consequently, the worship tendered to these dignities is much to be commended. The stars are truly many in number, but, amidst these multitudes, the influences of the seven planets are the most evident; also of all the starry hosts the sun is the sovereign lord. It is therefore necessary to form seven images, and to raise that of the sun above the others; the temples built by the Abadîán princes were open on all sides, so that when the sun shone they were exceedingly bright in the interior,—not like the Hindoo idol-temples, in which they walk about with lamps, even in the day time. The roofs of the Abadîán temples were also rather elevated. The emperors and princes are individuals of the most select description, on which account the king should find repose in the fourth sphere, which is one of the solar regions.

What a King Should Be

As it is evident that the stars are set by God for the due government of the world, in like manner it is clear that it is not every individual indiscriminately who attains to the regal dignity, but only a royal personage, not opposed to the *Farhang-Abád* or the law of *Azar Húshang*, as otherwise he would be undeserving of the supreme power. Of the qualifications indispensably requisite in a monarch, the first is conformity to the faith above described, and firmness in adhering to it. In the next place, if on the side of both parents, which means *Hasab va Nasab*, "accomplishments and genealogy," he were of royal descent, it would be more advantageous. The meaning of royal birth is to be the possessor of the kingdom of justice; if every external qualification be united with the supreme power, it is much more agreeable, so that the king should not say, "I am more excellent than my father, and he than his ancestors"; on the contrary, he styles his father "highly distinguished," and his grandfather "far superior." Moreover, if anyone should praise him on this account, he should order that person to be chastised. *Azizi*, "a distinguished man," has said: "The following is what we mean by this principle; that as one sire is superior to

another, if a son should imagine himself the greater, then each child would reckon himself superior to his father, and there would then be no acknowledged ruler."

A king must also be provided with a distinguished mathematician as prime minister, to whom the calculators and astronomers should be subject; in every city there should be an astronomer or surveyor; and an *Arshiya*, or accountant, should act as vizir,—one well versed in the amount of rents paid by the Rayas; he must also have commissaries; and as there are attached to every city many villages and hamlets—the king's private property—to which the local director attends, that officer is called the *Vizhak*. Also with every vizir, whether absent or present, there should be two *Ustuwars* or supervisors, and two *Shudahbands*, or recorders of occurrences; the same rule is to be observed with all administrators, and the *Samán Sálár*, or head steward, the chief reporters and inspectors should also be each accompanied by two Ustuwars and two Shudahbands. *Dustoor*, or prime minister, means the person to whose department the public revenue is attached. The copies of the registers of all the vizirs should be regularly kept at the seat of government, as well as the papers of the Shudahbands.

The king also requires military commanders, in order that they may keep the soldiers in due discipline. The first dignity consists of the chiefs of a hundred thousand cavalry; the second, of the commanders of thousands; the third, of the commanders of hundreds; the fourth, of the rulers over tens; and the fifth, of those accompanied by two, three, four, or five persons. Thus in this assemblage every ten persons have an officer, and every hundred a Sipahdar, called in the popular language of Hindustan *Bakhshi*, "pay-master," in that of Iran, *Lashkar Navîs*, or "army-registrar," and in Arabic, *Ariz*, or "notary." A similar arrangement must be observed in the infantry. In like mannor, when the military in regular succession are in attendance on the king, there is at court a *Bárnîgárî*, or "registrar," to set down those who are absent as well as those present; in the popular language of India this officer is styled *Chauki Navîs* or "register keeper"; they are

accompanied by a *Shudahband*, an *Ustuwar*, and sentinels, so that they may not go to their homes nor give way to sleep until their period of duty is terminated. There are also different sentinels for day and night. It is also so arranged that there should be always four persons together on each watch, two of whom may indulge in sleep while the other two remain awake. In every city where the king is present there ought to be a *Shudahband*, to report to the king whatever occurs in the city; the same rule should be observed in the other cities also; this functionary they call, in India, *Wakia-Navis*, "news-writer." There should also be a *Shahnah*, or "intendant of police," styled *Farhang-i-roz*, "registrar of the day," who is to conduct all affairs with due prudence, and not suffer people to inflict injury on each other. He is to have two *Shudahbands* and an *Ustuwar* or "confidential secretary." In like manner, among the troops of the great nobles there must be two *Shudahbands;* and in all provinces a *Shahrdar*, or governor; and in every city a *Bud-andoz*, or collector-general, a *Sipah-dar*, that is a Bakhshi, and an intendant of police, or *Shahnah;* it is to be noted that among the Yezdánían, a *Kází* and *Shuhnah* were the same, as the people practiced no oppression toward each other. The *Shudahband*, the *Návand* (writer), and the *Rávand* (courier), or those who conveyed intelligence to the king, had many spies set over them secretly by his majesty, and all those officers wrote him an account of whatever occurred in the city. If the *Sipahdars* did not give the men their just dues, these officers called them to account; also if a superior noble acted in a similar manner toward his inferiors, they instituted an inquiry into his conduct; they also took note of the spies, so that if any secret agent made himself known as such, he was immediately dismissed. If anyone kept the due of the soldier or of the cultivator, in the name of the king, and did not account for it, they inflicted chastisement on him. The officers were obliged to delineate the features of everyone employed in the cavalry or infantry, and also to furnish a representation of his horse, and to give the men their regular pay with punctuality. Previous to the Gilsháhian dynasty, no one ever

branded the king's horses, as this was regarded as an act of cruelty toward the animal; most of the soldiers also were furnished with horses by the king, as the sovereigns of Ajem had many studs. On the death of a horse, the testimony of the collectors and inspectors was requisite. Every soldier who received not a horse from the king, brought his own with him; they also took one out of twenty from the rayas. However, under the Sassanian princes, the rayas requested "to take from them one out of ten"; and as this proposition was accepted, it was therefore called *Baj-i-hamdastani*, or voluntary contribution, as having been settled by the consent of the rayas.

The Omras and the great of the kingdom, near and far, had not the power to put a guilty man to death; but when the *Shadahband*, "recorder," brought a case before the king, his majesty acted according to the prescriptions of the *Ferhang-abad*, unless in the case of executing a dangerous rebel, when, from sparing him until receiving the king's will, a great evil would arise to the country.

They laid down this royal ordinance: that if the king sent even a single person, he was to bring back the head of the commander of a hundred thousand; nay, that person never turned aside from the punishment. For example, when such a commander in the time of Shah *Máhbúl* had put an innocent man to death, the prince sent a person who was to behead the criminal on a day on which the nobles were all assembled; and of this there are innumerable examples. Also in the time of Shah *Faridún*, the son of *Abtin*, the son of *Farshad*, the son of *Shá-i Gilív*, a general named *Máhlád* was governor of *Khorosan;* and he having put to death one of the village chiefs, the Shudahbands reported to the king all the public and private details of the fact, on receiving which the king thus wrote to Máhlád: "Thou hast acted contrary to the Farhang Abad." When Máhlád had perused the king's letter, he assembled the chief men of the province, and sending for the village chieftain's son, put a sword in his hand that he might cut off his head; the son replied: "I consent to pass over my father's blood." Máhlád, however, would not agree to this, and insisted so earnestly, that the young man

cut off his head, which was sent to the court. The king greatly commended this conduct, and according to his usual practice, conferred Máhlád's office on his son. In the same manner, the Moghúls submitted implicitly to the commands of the Lord strengthened by the Almighty, that is, to *Jenghiz Khan;** and the tribes of *Kazl-Básh* were equally obedient to *Ismail Safavi* during his reign. But the kings of Ajem were averse to the infliction of capital punishments, so that until a criminal had been declared deserving of death, according to the Abádían code, the order for his execution was not issued.

The kings and chieftains of Iran never addressed harsh language to any one; but whenever a person deserved chastisement or death, they summoned the *Farhangdar*, or "judge," and the *Dad-sitani*, or "mufti"; on which, whatever the code of *Farhangabad* enjoined in the case, whether beating with rods or confinement, was carried into effect: but the beating and imprisonment were never executed by low persons. Whatever intelligence was communicated by spies was submitted to a careful examination, in which they took great pains; and that unless reports made by two or more spies coincided, they carried nothing into execution. The princes and young nobles, like all others, began by personal attendance on the king: for example, the routine of *Hash-o-bash*, or "presence and absence" at court, was enjoined them in rotation, that they might better understand the state of humbler individuals: they even attended on foot, that they might more easily conceive the toils of the foot-soldier.

Bahzad the Yasanian, in one of his marches having proceeded a short distance, alighted from his horse, on which a distinguished noble, named *Naubar*, thus remarked: "On a march it is not proper to remain satisfied with so short a journey." On this *Bahzad* Shah, leaving the army in that place, said to the commander *Naubar:* "Let us two make a short excursion." He himself mounted on horse-

*Jenghis Khan, "the king of kings," was the name assumed by Temuz Khin, a Moghul, when he had succeeded in uniting under his own and sole domination the various tribes of the Turks. He was born in the year 1162, and died in 1228 of our era.

back, and obliged the other to advance on foot. They thus traversed mountain and plain, until *Naubar* became overpowered by fatigue, on which *Bahzad* said: "Exert thyself, for our halting place is near;" but he having replied, "I am no longer able to move," the king rejoined; "O oppressor! as thou art no longer able to proceed, dost thou not perceive that those who are on foot experience similar distress from performing too long a march?"

> Thou, who feelest not for the distress of others,
> Meritest not to be called by the name of man.

The military, in proportion to their respective ranks, had assigned to them costly dresses, vigorous steeds with trappings and saddles inlaid with precious stones, equipments, some of solid gold and silver, and others plated with gold or silver, and helmets. The distinguished men were equally remote from parsimony and profuseness. The nobles of Ajem wore a crown worth a hundred thousand dinars of gold: the regal diadem being appropriated to the king. All the great Amirs wore helmets and zones of gold; they also had trappings and sandals of the same. When the soldiers set out on an expedition, they took with them arms of every description, a flag and a poignard; they were habituated to privations, and entered on long expeditions with scanty supplies: they were never confined within the inclosure of tents and pavilions, but braved alike the extremes of heat and cold. In the day of battle, as long as the king or his lieutenant stood at his post, if any one turned his back on the foe, no person would join him in eating or drinking, or contract alliance with him, except those who like himself had consigned their persons to infamy and degradation. Lunatics, buffoons, and depraved characters found no access to the king or chieftains.

On the death of a person who had been raised to dignity, his post was conferred on his son, or some one of his legitimate connections adequate to its duties; thus no innocent person was ever deprived of office, so that their noble families continued from the time of *Shâî Kilîv* to that of *Shâî Mahbul*. When King *Khusró*, the son of *Faridún*, the son of *Abtin*, the son of *Forzad*, the son of *Shâî Kilîv*,

had sent *Gurgin*, the son of *Lás* to a certain post, that dignity remained in his family more than a thousand years; and when, in the reign of the resplendent sovereign, King *Ardeshir*, *Madhur* the descendant of Gurgin had become a lunatic, the king confined him to his house, and promoted his son *Mábzád* to the government; and similar to this was the system of Shah *Ismail Safavi*. But if an Amir's son were unfit for governing, he was dismissed from office, and had a suitable pension assigned him. Nay, animals, such as the cow, ass, and horse, which were made to labor when young, were maintained by their masters in a state of ease when they grew old; the quantity of burden which each animal was to carry was defined, and whoever exceeded that limit received due chastisement. In like manner, when any of the infantry or cavalry grew feeble, infirm, or old, although he might not have performed effective service, they appointed his son to succeed him; and if the latter was not yet of mature age, they settled on him a daily allowance from the royal treasury. But if he had no son, they assigned him during his life such an allowance as would keep him from distress, which allowance was continued after his decease to his wife, daughter, or other survivors. Whatever constitutes the duty of a parent was all performed by the king; if, in the day of battle, a soldier's horse fell, they bestowed on him a better and finer one. It has already been said that most of the cavalry horses were supplied by the king, and the military were at no expense, save that of forage. If a soldier fell in battle, they appointed the son with great distinction to his father's post, and also conferred many favors on his surviving family; they also greatly exerted themselves in teaching them the duties of their class, and in guarding their domestic honor inviolate: as, in reality, the king is the father, and the kingdom the common mother. In like manner, when a soldier was wounded, he received the greatest attentions. Similar notice was taken of workers in gold and of merchants who had failed and become impoverished, their children being adopted by the government: so that, within the circuit of their dominions, there was not found a single destitute person.

City Government

The Sardár of each city took cognizance of every stranger who entered it: in the same way, all friendless travelers were received into the royal hospital, where physicians gave themselves up to the curing of the sick: in these there were also Shudahbands to take care that none of those employed should be backward in their respective offices. The blind, the paralytic, the feeble, and destitute were admitted into the royal hospital, where they passed their time free from anxiety. Now the royal *Bímárastán*, or hospital was a place in which they gave a daily allowance to the feeble and indigent : thus there were no religious mendicants or beggars in their dominions ; whoever wished, embraced a Durvesh's life and practiced religious austerities in a monastery, a place adapted for every description of pious mortifications : a slothful person, or one of ill repute, was not permitted to become a Durvesh, lest he might do it for the purpose of indulging in food and sleep : to such a character they enjoined the religious exercises suitable to a Durvesh, which, if he performed with zeal, it was all well ; but, otherwise, he was obliged to follow his inclinations in some other place.

The king had also confidential courtiers, well skilled in the histories of the righteous men of olden time, which they recited to his majesty. There was also an abundance of astrologers and physicians, so that, both in the capital and in the provinces, one of each, agreeably to the royal order, should attend on every governor; and their number was such in every city, that men might consult them on the favorable and unfavorable moments for every undertaking.

In every city was a royal hospital, in which were stationed physicians appointed by the king; there were separate hospitals for women, where they were attended by skillful female physicians, so that the hospitals for men and women were quite distinct. In addition to all this, the king stands in need of wise *Farhangs*, "judges," well versed in the

decisions of law and the articles of faith, so that, aided by the royal influence and power, they may restrain men from evil deeds, and deliver the institutes of Farhang, "the true faith," to them. The king also requires writers to be always in his presence. A great Mobed must be acquainted with all sciences; a confidential courtier, conversant with the narratives and histories of kings; a physician, profound in medical science; an astrologer in his calculations of the stars; an accountant, accurate in his accounts; and a *Farhangí*, or lawyer, well versed in points of law: moreover, the study of that portion of the code contained in the *Páiman-i-Farhang*, or in the "covenant of the Farhang," is incumbent on all, both soldiers, Ráyás, and those who practice the mechanic arts, and on other people. In like manner, persons of one rank were not wont to intermeddle with the pursuits of another: for example, that a soldier should engage in commerce, or a merchant in the military profession: on the contrary the two employments should not be confounded, so that one should at the same time be a military man and a servant, or in any employment; and having become a commander, should again take up the trade.

They also permitted in every city such a number of artificers, conductors of amusements, merchants, and soldiers as was strictly necessary; to the remainder, or surplus, they assigned agricultural occupations; so that, although many people may know these arts, yet no more than is required may be occupied with them, but apply themselves wholly to the cultivation of the soil. If any officer made even a trifling addition to the import on any business which brought in a revenue to the king, so far from its being acceptable, they, on the contrary, ordered that ill-disposed person to be severely punished.

The king gave audience every day: but on one day of the week in particular, he acted as *Dádsitán*, or "Mufti," when every person who was wronged had access to the sovereign; also, once a year, he gave a general audience, when every one who pleased came into his presence; on this occasion, the king sat down at table with the Ráyás, who represented to him, without the intervention of another, whatever they thought proper.

The sovereign had two places of audience; one the *Rózistán*, or "day station," in which he was seated on an elevated seat; which place they also called the *Táhsár*, or "place of splendor;" around which the nobles and champions stood in their respective ranks; the other was the *Shabistán*, or "night station," which had also an elevation, on which the king took his seat. Men of distinction stood on the outside; those of royal dignity were at the door; and next the king was a company standing with weapons of war in their hands. Every one, indiscriminately, had not the privilege of laying his hand on the royal feet; some only kissed the slipper and walked around it; others, the sleeve of the royal mantle which fell on the throne: that person must be in high favor at court who was permitted to kiss the king's feet, or the throne, or perform a circuit around it.

The Harem

As a brief account has been given of the exterior place of reception, and of the *Rózistán*, or "day station," we now proceed to write a few particulars concerning the interior place of reception, or the secret night station, or the *Harem*, which is also called the "golden musk-perfumed pavilion." In the code of *Azar Húshang*, or *Máhábád*, it has been thus laid down: whatever be the number of the king's women, there must be one superior in dignity to all the rest: her they style "the Great Lady"; but she possessed not such absolute power that the right of loosing or binding, inflicting the bastinado, or putting to death within the night station should be conferred on her: or that she could put to death whomsoever she pleased without the king's consent, a power quite opposed to law.

The *Shudahbands* also report to the royal presence all the transactions of the Great Princess and of the night station, just as they transmit accounts of those persons who live out of its precincts. If the king's mother be alive, the supremacy is of course vested in her, and not in the Great Princess. *Salárbárs*, or "ushers with silver maces,"

Jádárs, or "superintendents of police," *Gáhnumás* or *Shudahbands*, astrologers and such like professions, were also met with in the interior residence.

Of these women and princesses not one had the smallest degree of authority over the rest of their sex who lived outside of the precincts, nor did they possess the power of issuing any order whatever; nay they seldom made mention of them in the royal *Rózistán;* neither were they called by any fixed title; nor, without urgent necessity, did they ride out in public.

The king also, on visiting the interior apartment, is not wont to remain long with the women; nor do they ever entertain any wishes which have not reference to themselves; such as the mode of speaking when enjoining an officer to perform some service, or increasing the dignity of the great warriors. The same system was followed by every Amir in his own house; but in the dwelling of every Amir, whether near or remote, there was an aged matron or *Atuni*, deputed on the king's part, with the office of Shudahband, to report the exact state of affairs to the Great Princess, or to send from a distance a written report for being brought before the king.

To the king's Harem, or to that of an Amir, no males had access, except boys not come to maturity, or eunuchs; but criminals only were qualified for the latter class, who were never after admitted to any confidential intimacy; and no individual in their empire was allowed from motives of gain to have recourse to that operation.*

Every year, on certain occasions, on some great festivals, the wives of the Amirs waited on the Great Princess, and the women of the city came to the general levee; but the

*It cannot be denied that the Persians, in very remote times, practiced castration, and especially upon youths distinguished by their beauty (Herod. lib. VI). They are even accused of having been the first among whom this infamous practice and the name of eunuchs originated (Steph. de urbibus. Donat. in Eunuchum, act. I, scen. 2). Aminian. Marcell. (lib. XIV) attributes it, however, to Semiramis. (See upon this subject Brissonius. de Regio Persarum principatu, pp. 294, 295). The passage in the text permits us to believe that this cruel operation was a dishonoring punishment, generally abhorred, and particularly restricted by severe laws among the Persians.

king never saw these women, as on such days he did not enter the musk-perfumed pavilion, but departed to some other place, so that his eyes might not fall on a strange female. The motive of the ladies' visit to the king was this: that if any were oppressed by their husbands, it might be reported to the king, who after proper investigation was to enjoin the punishment awarded by the court of justice.

The great king partook not of reason-subduing strong drinks, as he was a guardian, and as such should not be in a state of helplessness; on which account not one of those kings who were styled guardians ever polluted his lips with wine or other intoxicating beverage before the Gilshaiyan dynasty. The cup-bearers of the king's sons and other nobles were always females, and these were called *Bádeks:* * no beardless males were admitted to the feast: even eunuchs were excluded from the banquets of the Gilshaiyan princes, and they were waited on by beardless youths under ten years of age; and at the time of taking wine even they were not allowed to be present. The ancients, or those previous to the Gilshaiyan dynasty, had appointed seasons for drinking wine, which occurred when the physicians prescribed it for the removal of some infirmity, on which occasions they conformed to the above-mentioned rules. If any one, and the king in particular, labored under a malady the cure of which could only be effected by wine, and the invalid should be altogether reluctant to the drinking of it, in that case, as the cure was confined to the use of wine, the patient was obliged to comply with the prescription: for things forbidden under other circumstances, become lawful when taken for medicinal purposes: but with this reservation, that no injury should accrue to any innoxious animal.

Along the roads frequented by travelers in this realm, there were many caravansaries, between every two of which were posted sentinels, so that the voice of a person reached from one to the next. In every halting place was a *Shudahband*, a physician, and a *Tímárí;* and the inns were also constructed near each other. Now a *Tímárí* is one appointed by the king to protect the helpless, such as persons

*The interior service in the palace of an Indian king was of old always performed by females.

of tender years and the infirm. Aged women brought out from the Harem all the requisite supplies (for these establishments), which they transferred to aged men, by whom they were conveyed to the attendants.

The soldiers' wives were not without employment, such as spinning, sewing, and in various works, the making of house-furniture, riding, and in the management of the bow they were as able as men; they were all formed by discipline and inured to toil.

It is evident to all the world that, notwithstanding the extent of their realms was so exceedingly great and spacious, yet in consequence of these arrangements, the kings were necessarily informed of every event which occurred: in addition to what has been stated, pursuant to decrees influential as those of Heaven, villages were erected at every stage and halting place, at each of which the king's horses were picketted, and men appointed whom they called *Ravand*, or "couriers." When the *Shudahband* day by day delivered the report of whatever had occurred into the hand of a courier, the one near the city delivered it into the custody of another, and so on, from the couriers of the stage to those of the villages, until the report reached the capital. The king observed the same system in corresponding with the Umras; at one time appointing an individual who was with great caution to communicate the royal despatches without entrusting them into the hands of another; a courier of this description mounted at every stage the king's post-horses which were picketted at the different halting places until he completed his object: this description of courier they call *Nuwand;* the Umras also despatched *Nuwands* to the king's court; but the couriers belonging to royalty or the nobility were not empowered to seize any individual's horse, or practice oppression, as they would in that case meet with due retaliation: there were besides, at the different villages, persons stationed as guards, who were liable to be called to account if a traveler suffered oppressive treatment from any quarter. *Shadahbands* also were there. *Azar Húsháng*, that is, *Máhábád*, thus enjoined: "Let there be no exactions practiced toward the Rayas: let him afford what he well can, and nothing more;" they

therefore only took such an amount as maintained both soldiers and rayas in tranquillity.

All the king's devoted servants entertained this belief, that the performance of whatever was agreeable to the king was attended with advantage in both worlds; also that the royal command was the interpretation of the word of God, and that it was highly praiseworthy to meet death in the path of obedience to the Great King: nay, they accounted death, with the prospect of royal approbation, which is the bestower of paradise, as far superior to life; but he must be a king who acts in conformity with the *Paiman-i-Farhang*, or "excellent code." In short, the system of inquiry was such, that the inspectors used to question the soldiers, whether they were satisfied or not with their chief.

With respect to keeping guard, it was thus settled; that out of the four persons acting in concert with each other, two went to sleep and the other two stood up armed; again, when the sleepers arose the others went to rest; and on the expiration of the night, other troops came to keep watch: the night sentinels, however did not depart but by order of their officer. These inspected the men three times during the night. In that manner each person had, every week, one day's watch: and when they retired from keeping guard, proclamation was made to this purport by the king's command: "If any have cause of complaint against their inspector or chief, let them not keep it concealed."

In like manner every month the inspectors whether near or remote, looked into the state of the military; if they found any individual, without sufficient cause, deficient in the requisites for service, they ordered him to be punished, unless he adduced a satisfactory excuse and testimony; in which case they accepted his reasons: and if they proceeded from overpowering necessity, they had regard to it.

To whomsoever they had assigned land, *Jaghir* or *Mukásá*, they gave daily or monthly pay with the greatest punctuality, never permitting any deficiency to occur.

If any were deficient in the performance of duty, for example, being absent one watch without sufficient cause, besides inflicting the due punishment, they deducted the pay

of that watch, but not of the whole day. When, for some good reason, he applied for a furlough, he obtained it.

The prime minister was obliged to institute an inquiry into any affair of which he got the necessary information. The *Rais sufid*, "chieftain," must produce a Khushnúdí namah, or "a certificate," purporting that he had given the due to his people, and that they were satisfied with him; also that whatever revenue had been received was delivered over to the inspector, in the presence of the Anim and Shudahband: the inspectors also produced, in the royal presence, certificates stating that they had practiced no oppression toward the military: and although the spies made a report of all particulars every week, still the king inquired besides of the soldiers, as to the truth of this approbation.

Sports and Battles

The Yazdanians never attempted a thing mentioned with abhorrence in the Farhang code, in which every fault had its fixed punishment. When any one was convicted of a crime, the king's near attendants never made intercession for him: for example, pursuant to this code, and by the king's command, the son inflicted punishment on the father, and the father on his son, so that even princes of the blood had not the power of breaking this law; if they were guilty of injustice, the kings themselves inflicted the allotted punishment: for example, *Jai Alád* had a son called *Húdah*, whom he himself beheaded for having put to death the son of a villager. The king's devoted servants raised themselves to distinction by their excellence and exertions to obtain praise and titles: whoever swore falsely by the royal family was expelled from all intercourse with them.

There were peculiar places assigned for the combat of elephants, lions, and other wild beasts, the backs and sides of which places were so elevated, that people might behold from every part, without the possibility of sustaining injury from the elephants and other wild animals: the king being all the while seated on a lofty throne. They never

created embarrassments in bazars or populous places with furious elephants or fierce lions, but kept them in remote situations and secure places such as before mentioned, from whence they could easily remove them. It is recorded that, in the time of Shírzád Shah, the Yassánian, an elephant having broken out of the place where he was tied up, killed some one; on which the king, in retaliation for the deed, put the elephant to death, and also inflicted capital punishment on the elephant-keepers and the door-keepers of the elephant-stables, who had left the door open. The king never listened to tales of fiction, but solely to true statements: the military and the rayas also never averted their necks from executing the king's commands: and if a traveler invoked the king's name and entered into any house, the inmates not only washed his feet, but even drank the water in which they performed the operation, as a sovereign remedy, and sedulously showed all due attentions to their guest.

On the day of battle, the soldiers were drawn up in right, centre, and left columns, an arrangement which they never violated in any engagement: as when once dissolved, the restoration of that combined order would be impossible when the troops had been arrayed in this manner, they gave the enemy battle; and in proportion to the necessity, the bazar, or "market" of assistance followed them: even after victory they observed the same arrangement.

On the day of triumph, when the enemy fled and the foe dispersed, the entire army did not give themselves up to plunder; but the king appointed for the service a certain detachment, accompanied by *Shudahbands* and *Binandahs*, or inspectors and supervisors, while the rest of the army remained prepared for battle and ready to renew the engagement; not one of them raising the dust of plunder or departing to their homes, lest the enemy, on discovering their dispersion in pursuit of plunder, might return and gain the victory. When they had made themselves masters of the spoil, the king ordered them to set apart the choicest portion for the indigent and the erection of religious foundations: he next distributed an ample share to the men proportioned to their exertions; after which he gave each of his courtiers a portion; and he lastly conferred a suitable

portion on the great officers; but no part of this division entered into the account of the allowances settled on the military class; last of all, the king drew the pen of approbation over whatever was worthy of the royal majesty. Some of the ancient kings and all the princes of the remote ages, far from taking any part of the spoil to their own share, even made good every injury which happened to the army in executing the royal orders, as the loss of horses and such like.

After the victory, they never oppressed the helpless, the indigent, merchants, travelers, or the generality of the inhabitants, and the rayas. Those who were guilty of such acts were, after conviction, punished. They divided among them whatever the enemy had in their flight left on the field of battle: but whatever in the different realms belonged to the conquered prince and his near connections, they submitted to the royal pleasure. They never slew or offered violence to the person who threw down his arms and asked for quarter.

This class of the obedient followers of the *Azar Hushang* code were styled *Farishtah*, "angelic"; *Surúsh*, "seraphic"; *Farishtah manish*, "angel-hearted"; *Surúsh manish*, "seraph-hearted"; *Sipási*, "adorers"; *Sahí dín*, "upright in faith"; and *Zanádil*, "the benevolent"; opposed to whom are the *Ahriman*, the *Dívs*, and the *Tunádil*, or "fierce demons."

The Dívs are of two kinds; the one class subject to the king of the angels, who, through fear of that prince, have been compelled to desist from injuring animated beings; the second kind consists of Dívs in the realms of other kings, who break through the covenants of the law, and slay animals: these in truth are no other than wolves, tigers, scorpions, and serpents.

They record that in the time of *Ardeshír*, the son of *Azád*, the son of *Babegán*, the son of *Nushirván*, there was a Jaiyanian champion by name *Farhád*, the son of *Alád*, who were both ranked among the distinguished leaders: Alád, when in a state of intoxication, having slain a sheep with his sword, his son Farhád, on ascertaining this, made him pass under the sharp-edged scimitar; the people held

him in detestation, and said: "Thou shouldst have sent thy father to the king." He replied, "My father had committed two criminal actions; the first, in taking so much wine as to lose his senses; the second in destroying a sheep. Although it would have been proper to send him to the king, I could not suffer any delay to intervene in punishing his crimes: at present I confess myself guilty of transgressing the Abadián code, for not submitting the details of this affair to the king." He then ordered himself to be put in chains, and brought in that state before the king: but his majesty drew the pen of forgiveness over his crime, and elevated the apex of his dignity.

Moreover it was necessary to drink wine in a secret place, as they inflicted due punishment on whoever was found intoxicated in the public bazar. In truth, permission to drink wine was only given in cases of malady, as from the time of the very ancient sovereigns of the Mahabad dynasty, until that of *Yássán Ajam*, no person partook of wine or strong drinks, except the invalids who were ordered by the physicians to have recourse to them; and even they partook of them according to the established rules: but among the ancient kings, *i. e.* from Kaiomars to Yezdagird, they at first indulged secretly in wine for the purpose of sensual enjoyment, under color of conforming to medical ordinances. At last matters terminated in this, that wine was openly produced at the banquets, and the champions in attendance on the king partook of it; but it was not permitted to be drunk openly in the bazars or streets.

The king gave audience every day, being seated on an elevation, that is a *tábsár*, or elevated window: in the same manner he took his seat in the *Roz-Gáh*, which is a place where, on his rising from the *tábsár*, he seated himself on a throne: on which occasion the nobles in attendance were drawn out in their proper gradations: note, that by giving audience is meant, turning his attention to the concerns of mankind. Every decree issued by the king from the *rózistán* or *shabistán* of the interior or exterior, was transcribed by the Shudahband and again submitted to the royal presence, and when its promulgation was ratified, it was laid before his majesty a second time.

Whenever a traveler entered a caravanserai or city, the secretaries of the place, in the presence of witnesses and notaries, made out a statement of his wealth and effects, which they gave him; and the same at the time of sale; so that if he should afterward declare that his stock had been diminished or some part had been abstracted, they could ascertain its value and quantity; there was also a fixed price assigned to every commodity and article, and also a certain rate of profit prescribed to each vendor.

The following was their mode of hunting: the army being drawn out in array, in right, centre, and left columns, the nobles and eminent warriors took their several posts according to rank, and during a period of forty or fifty days formed a circle around both mountains and plains. If the country abounded in wood, they formed the whole of it into well secured piles: the king then directed his steps toward that quarter, and his train by degrees drove in the game, keeping up a strict watch that no beast of prey should escape out of the circle; on this the king, his sons, and relations dispatched with arrows as many as they could; after this the king, surrounded by the most distinguished courtiers, sat on a throne placed on an eminence, formed of strong timbers so fastened together that no animal could get up there: the generals, and then the whole of the soldiery charged into the centre, so that not a trace remained of ferocious animals, that is, of lions and such noxious creatures: they next counted the numbers of the slain, and having piled them in one place, formed a hillock of their carcasses. If they discovered a harmless animal among the slain, they ordered vengeance to be inflicted on its destroyer, and cast his body among those of the ferocious animals.

They record that in the reign of Yássán, the son of Sháh Mahbúl, an elk had been slain by some tyrannically-inclined person, on beholding which the father of the insane criminal, with the ruthless sword, immediately dissevered his son's head from his shoulders. Also in the reign of Núshirvan, the fortunate descendant from the *Sháíyán* dynasty, at one time while in the pursuit of game, an arrow

shot intentionally from the bow of a noble champion named *Fartûsh*, wounded a deer so that it fell dead; his son, *Ayín Tûsh*, was perfectly horror-struck, and in retaliation with an arrow pinned his father's body to that of the slaughtered deer; so that, in future, there should be no infringement of the Farhang law.

As soon as a lofty mound had been formed of slaughtered noxious creatures, which either walk, fly, or graze, then by the king's command a Mobid ascended the eminence and said: "Such is the recompense of all who slay harmless creatures; such the retribution which awaits the destroyers of animals free from crimes." He then said to the harmless creatures: "The equitable king of kings, in order to destroy the noxious animals which cause you so many calamities, has come forward in his own precious person, and taken vengeance for the misdeeds of these wicked creatures: now depart in peace; behold the vengeance inflicted on your sanguinary foes; and commit no sin before the protector of your species." They then left a road open for the innoxious animals to escape and hasten to their mountains and deserts. This kind of hunting they called *Shikár-i-dád* or *Dád-shikár; i. e.*, "the hunt of equity," or "the equity-hunt." The royal governors also in their respective provinces adopted a chase of the like description. Whenever the sovereign was of such a character as not to deviate from the Farhang code, if any person declined rendering allegiance to the prince chosen by him for his successor, that person was immediately destroyed by the people.

In the reign of *Sháh Gilív*, a champion having beheld in a vision, that the king had raised to the throne one of the princes who met not his approbation, immediately on awaking put himself to death. Sháh Gilív, on hearing this, said to the son of the deceased: "When a person is awake, rebellion is to be abhorred; but not in a state of sleep, as it is then involuntary."

Also in the reign of *Bahman*, the son of Isfendiar, the son of *Ardashír*, the son of *Azad Shai*, one of the generals, *Bahram* by name, governor of Khorasan, having made arrangements for revolt and rebellion, the soldiers on learning his designs put him to death, and, offering up his flesh

after the manner of the Moslem sacrifice, divided it and ate of it, saying "He is a noxious animal."

In the same reign, a champion, by name *Gilshásp*, saw in a trance that he had rebelled against Bahman: on relating the dream to his soldiers, they for answer drew forth their swords and shed his blood, saying: "Although there is no blame to be attached to the vision, yet he is the genius of evil for publishing it abroad."

Ayín Shakíb, a Móbed, who saw in a vision that he was uttering imprecations against *Ardíshír*, the son of *Babagán*, the son of *Azád* the Jaiyánían, immediately on awaking cut out his tongue: such was their devotedness to their kings.

They moreover say, in the case of every prince who was adorned with sound doctrine, good works, and noble descent; who promoted the interests of the military and the happiness of the Ráyás, and who never deviated from the covenant of the law; that when any one proved refractory to his commands, that person's life and property were confiscated with justice. The kings made trials of their sons' capacities, and conferred the royal dignity on whichever was found the most deserving; not making the one king whom they regarded with the greatest natural affection. They also said: "Sovereign power becomes not the monarch who transgresses this blessed law; neither should any prince give way to the disposition to deviate in the slightest degree from any of its covenants, lest from their esteeming one branch of the law as of no importance, they might regard the whole as of trifling obligation." The adorable and almighty God so gave His aid to these praiseworthy sovereigns that they decked the bride of dominion with the ornaments of equity, benevolence, and impartial justice. Merchants, travelers, and scholars moved about in perfect security; during their reigns there existed no annoyance from the payment of tolls, customs, and other exactions; and in the caravanserais was neither rent nor hire.

Law and Justice

The kings had the covenants of the law transcribed, which they always kept near them, and had read over to

them daily by some confidential courtier: on great festivals they were communicated to the military and the rayas, with strong injunctions to store them up in their recollection. The Umras also pursued the same system, and recited the law to their dependants. In like manner, the princesses of the *Shabistán*, "night-apartment," observed the same rule.

They moreover say that every prince who, through the suggestions of his own mind or of his minister's, adopted any measures except in conformity to this law, bitterly repented of it.—*Jai Alad* has said: "Whoever in the king's presence utters a word contrary to the covenants of the law, or persuades him to do so; the king may rest assured that the object of that person is to throw the kingdom into confusion."

When the Yezdánián princes and rulers gave audience, there lay before them a book, a scourge, and a sword; the book contained the covenants of the law; and every affair which was submitted to them being considered according to the view taken of it in the book, they then gave a decision.

In the royal dynasty which preceded the Gilsháián kings, there was no violation whatever of this code; but under later princes some disorder crept into its observance. They also say, that whenever they violated the commands, decrees, maxims, rules, and decisions of this covenant, they became associated with regret and repentance. Whenever a sovereign sustained any injury, it arose principally from inattention to this standard; and whenever a monarch lived in prosperity, it proceeded from his scrupulous observance of the most minute details of this code. The ancient sovereigns, that is *Abádián*, the *Jaiyán*, the *Shaiyán*, and the *Yassánian*, who are the most renowned of kings, never lost sight of the Farhang Abád, that is, they did everything according to its dictates: this code they also called *Hirbud Sár*, or "sacerdotal purity." During this period no enemy arose, and no foe obtained the supremacy; the military and the rayas enjoyed undisturbed repose. Among the *Gilsháiyán* kings, *Hushang*, *Tahmúras*, *Faridun*, *Minuchahar*, *Kaikobád*, *Kaikhusró*, *Lohorasp*, *Bahman*, *Ardashir Babágán*, and the others, had this code transcribed in secret characters, which they employed

as mental amulets and spiritual charms. *Náshirván* also, having procured a transcript of this law, kept it by him. Although all the sovereigns conformed to this rule, yet none observed it in so high a degree as the ancient sovereigns of the *Abádíán*, *Jaiyán*, *Shaiyán*, and *Yassánián* dynasties: as in the belief held by the *Yazdanians*, or "theists," their dignity so far transcends that of the Gilsháíyáns, that we can institute no comparison between them. The Gilsháíyán princes also exerted themselves to prevent the slaughter of harmless animals; although the people did not pay the same respect to their orders as to those of the ancient sovereigns, yet, as compared with their successors, people were more exact in the performance of duty than in later periods.

They say that *Rustam*, the son of *Zaul*, at the moment of abandoning the robes of mortality, having heaved a deep sigh, the king of Kabúl said to him: "O Rustam! art thou alarmed at death?" the hero replied: "God forbid! for the death of the body is to the spirit the bestowing of life; and the issuing forth under the sphere is the being born from the maternal womb; when the cloud of the body is removed, the sun of spirit shines more resplendently; but my grief proceeded from this reflection, that when Kaús commanded Tús to put me to the ignominious death of the gibbet, I refused to submit to the punishment. Although Kaús, in violation of the Farhang code, had passed a sentence opposed to the decisions of Mahabád, and even the interests of Kaús were ultimately advanced by my rebellious conduct, I am at present afflicted on that account, lest, perhaps, anything opposed to the Farhang code may have proceeded from me. In like manner Isfendiar was slain by my hand, and I refused to be put in chains; although it became him not to exact compliance, nor was it in accordance with the Farhang code." Dastan (Zaul) also lived in regret, saying: "Why did I utter a word in opposition to Kai Khusran, on the day when he chose Lohorasp as his successor, although my sentiments were expressed by way of counsel?"* When Bahman, the son of Isfendiar, made

* Káí Khusró, after a glorious reign of sixty years, resolved to resign the crown. He assembled in a plain all his chiefs and the peo-

preparations for laying waste Sistan, notwithstanding the people urged Dastan to give the invaders battle, he approved not of it, but said: "Never more will I break through the Farhang code." He then came on foot into the presence of Bahman, by whose orders he was thrown into chains: but he finally attained the king's unbounded esteem, and was released; while his son Faramarz, contrary to the Farhang code, gave the king battle, and, being taken prisoner, suffered the ignominious death of the gibbet: his son was also put to death on the same account. The implicit obedience of the son *Minufarad* to Kobad, the father of Nushirvan, is also well known; although that prince was not strictly entitled to obedience according to the Farhang covenant, yet the devotedness of his subjects is highly celebrated.

The Jamshaspian Sect

The fourth section of the Dabistán contains an account of the Jamshaspian sect. The *Yekanahbinan*, "seers of unity," also called the Jamshaí, who form another great body of the Parsees, are the followers of *Jamshasp*, the son of *Jemshid*, the son of *Tahmúras*. In their speech there is much that is enigmatical, and endless subtility. Jamshasp never invited anyone to follow his tenets, but he was of such exemplary life and so great a sage, that the people bore him great affection, and wrote down his sayings, until by degrees

ple of Iran. After a magnificent festival of seven days, he proclaimed his final determination; divided the empire among several chiefs, and appointed Lohrasp the successor of his sovereignty. This choice met with some opposition on the part of the aged Zaul, and although this chief yielded to the sovereign will, yet he never paid homage to the new king; and a pernicious misunderstanding remained between the descendants of both parties. It may be remarked that Káí Khusró's abdication is quite Indian. According to Ferdúsi, it was toward the mountains of India, called Amajal, that Káí Khusró bent his steps, accompanied by a number of his chiefs, the most ancient of whom he soon dismissed, while others followed him further, although warned by him of an impending storm of snow which was to bury them all. He suddenly disappeared, and they were never heard of.

great numbers voluntarily adopted them as articles of faith. According to them the world has no external existence; they hold that whatever exists is God, and that naught exists besides Him. A holy man has said: —

> "Every eye which is directed to the primitive nature,
> Unless tinged with the collyrium of divine light,
> Whatever it beholds in the world, except Thy face,
> Is but the second image of distorted vision."

They hold that all the intelligences, souls, angels, heavens, stars, elements, the animal, vegetable, and mineral kingdoms exist within his knowledge, and are not external to it; which sentiment King Jamshid explained to Abtin, saying: "Know, O Abtin, that the Almighty conceived in idea the first intelligence; in like manner the first intelligence conceived three objects, namely, the second intelligence, the soul of the upper sphere, and the body of the same heaven; in like manner, the second intelligence conceived three objects, and so on in succession to the elements and their combinations; and this is exactly as when we form an idea of a city, with its palaces, gardens, and inhabitants, which in reality have no existence external to our imagination; so that, consequently, the existence of this world is of the same description." The Abadian regard these sayings as enigmatical, although Jamshid composed many philosophical works, which the Yekanah Binan admit without any commentary. Many of the Parsees adopt this creed, and particularly the ascetics of that class. The belief of these sectaries is illustrated by the following tetrastich from Subahani: —

> "The sophist, who has no knowledge of intellect,
> Asserts that this world is altogether an optical illusion;
> In truth, the world is an illusion; however,
> Certainty is forever displaying her effulgence there."

On this subject they have composed various works, the most celebrated of which is the "Testament of Jamshid addressed to Abtin," compiled by *Farhang Dostoor*. *Shídah*, *Suhráb*, *Mízan*, and *Jamshásp*, who, under the profession of mercantile pursuits, traveled along with *Shídósh*, the son of *Anósh*, were of the Yekanah Binan sect.

The Samradian Sect

The fifth section of the Dabistan describes the Samrádián sect. In common language Samrád means imagination and thought; and the sects thus named are of many descriptions; the first is that of the followers of *Fartósh*, who lived about the commencement of the Serpent-shouldered *Zohak's* reign. *Fartósh* followed mercantile pursuits, and his faith was as follows: this elemental world is merely idea; the remainder, the heavens, the stars, and the simple uncompounded beings actually exist. The holders of this opinion are called the *Fartoshián*.

The second are the *Farshídíyah*, so called from *Farshíd*, the son of *Fartósh*. He asserted that the heavens and the stars are also ideal, and that the simple uncompounded beings only have actual existence.

The next are the *Farírajíyah*, so called from *Farírai*, the son of *Farshid*. His opinion was that the simple uncompounded beings, that is, intelligences and souls, also have no existence, which is the attribute of the necessarily self-existent God alone, and that all besides is ideal, appearing only to exist in consequence of the essence of that sole existence.

The next are the *Faramandíyah*, thus named from *Faramand*, the disciple of *Farírai*. He says, if any person exists, that person knows that the elements, heavens, stars, intelligences, and souls are the Almighty; and what people call the necessarily self-existent God has no being, although we, through imagination (idea), suppose Him to exist; which He certainly does not. According to the testimony of the sage *Amr Khaiam*:—

> "The Creator in this aged world is as a vase,
> Which is internally water and externally ice;
> Resign to children this trifling about infidelity and faith;
> Remove from the place where God is only a letter."

They said to him: "How dost thou prove this idea?" He answered:—

"By means of the solar light we can see: but where is the sun?"

Thus, according to them, the Almighty is only an idea of the imagination; the people of this sect are now mixed up with the Moslems, and go about in the garb of the faithful: according to them a person named *Kámkár*, one of the ascetics of this sect, who lived in the reign of Sultan *Mahmud of Ghiznah*, composed a poetical treatise, and compiled narratives, proofs, and revelations conformable to his tenets; assigning to his faith a superiority over all other systems, after this manner: that, whatever devout persons have recorded in their respective creeds concerning the existence of God, the greatness of the empyreal sphere, the extent of the angelic world, or concerning paradise, hell, the bridge of judgment, the resurrection of the dead, the interrogatory and reply, the appearing before God, the rejection of tradition, eternity, and the creation of the world, is all correct in this creed; as all becomes evident to the idea of their professor through the existence of idea; with respect to which they thus express themselves: "By means of idea, they behold the ideal." In proof of his system, he further says: "Self cannot be ignorant of Self." But in truth they are ignorant of their own identity, and understand not in what "self" consists: some of them maintain, that the being called man and endowed with voice and speech, is an incorporeal essence joined to the body; the relations of thought and action resulting merely from its entrance or descent into body. Notwithstanding this principle, they differ greatly among themselves respecting the eternity and creation of their own souls. In like manner, some have also denied the simple uncompoundedness of the intellectual soul, and have spoken largely against that doctrine; consequently, as they are unacquainted with their own identity, what can they know about the heavens, stars, intelligences, and God? and it becomes not that one should know nothing about himself, but that he exists not. Kámkár, in his treatise, has collected many amusing anecdotes respecting the Samrádián sect, of which the following is an instance: A Samrádián once said to his steward, "The world and its inhabitants have no actual existence; they merely have an ideal being." The servant, on hearing this, took the first favorable opportunity to

conceal his master's horse, and when he was about to ride, brought him an ass with the horse's saddle. When the Samrádián asked, "Where is the horse?" the servant replied, "Thou hast been thinking of an idea; there was no horse in being." The master answered, "It is true." He then mounted the ass, and having rode for some time, he suddenly dismounted, and taking the saddle off the ass's back, placed it on the servant's, drawing the girths on tightly; and having forced the bridle into his mouth, he mounted him and flogged him along vigorously. The servant, in piteous accents having exclaimed: "What is the meaning of this conduct?" the Samrádián replied: "There is no such thing as a whip; it is merely ideal; thou art only thinking of some illusion;" after which the steward repented and restored the horse.

In another tale it is recorded that a Samrádián, having obtained in marriage the daughter of a wealthy lawyer, she, on finding out her husband's creed, proposed to have some amusement at his expense. One day the Samrádián brought in a bottle of pure wine, which during his absence she emptied of its contents and filled it up with water; when the time came for taking wine came round, she poured out water instead of wine into a gold cup which was her own property. The Samrádián having observed, "Thou hast given me water instead of wine," she answered, "It is only ideal; there was no wine in existence." The husband then said: "Thou hast spoken well; present me the cup, that I may go to a neighbor's house and bring it back full of wine." He therefore took out the gold cup, which he sold, and concealing the money, instead of the gold vase brought back an earthen vessel full of wine. The wife, on seeing this, said, "What hast thou done with the golden cup?" He replied, "Thou art surely thinking about some ideal golden cup:" on which the woman greatly regretted her witticism.

As to those sectaries who assert that the world exists only in idea, the author of this work saw several in Lahore, in the year of the Hegira 1048 (A. D. 1637). The first was *Kám Jói*, who composed the following distichs on *Fariraj*: —

"Thou knowest that everything is ideal,
If the Almighty has given thee illumination!
The mention even of ideality proceeds from idea;
The very idea itself is nothing more than ideal."

It is to be noted that *Samrád* and *Samwád* are applied to fancy or idea. *Ismail Sufi*, of *Ardistan* has poetically expressed himself to the same purport in what is styled the mixed Persian :—

"I am about to mention something although remote from reason;
Listen carefully; but if not, mercy still awaits thee:
This world is ideal; and ideality itself is but idea;
This existence which I call ideal, that likewise is idea."

The second person treated of in the Samrad Namah of Kámkár was *Nék Khoy;* the third was *Shád Késh;* and the fourth, *Máhyár:* they were all engaged in commercial pursuits, and styled Moslem or true believers.

The Khodaiyan Sect

The sixth section of the Dabistan describes the tenets of the *Khodaiyan*.—This sect are followers of *Khodádád*, a Mobed, who lived during the decline of Jemshid's power and the unsurpation of Zohak. Khodádád held intelligences and souls to be simple uncompounded beings, and the stars and heavens to be the companions of God; each of which, in proportion to its proximity to the Almighty beyond other created beings, is so much more elevated in dignity: notwithstanding which we are not to account any being, whether the simple uncompounded or material, as a mediator or promoter between us and God; neither is there any occasion for prophets, because through the medium of reliance, the seeking out of God is attained, and we are to serve God alone. Among those who held these opinions in Lahore, in the year of the Hegira 1049 (A. D. 1639) were seen *Kamus* and *Fartúsh*, both merchants.

The Radian Sect

The seventh section of the Dabistan describes the system of the Rádián.—The chief of this sect was *Rád Gúnah*,

one of the eminently brave, a lion-like hero, who, to beneficent acts and abstinence from cruelty to animals, joined the dignity of knowledge; he enjoyed distinguished honor and rank about the end of Jamshíd's reign and the commencement of Zohák's usurpation: his opinion is, that God is the same as the sun, whose bounty extends to all beings; and that the fourth heaven, by reason of its constituting the true centre of the seven heavens, is the seat of his glory; and as his essence is pure good, his place must also be regarded as a proof of his goodness: besides this, his grace extends alike to all bodies, whether superior or inferior: moreover, as the heart, which is the sovereign of the body, is settled in the midst of the breast, such is also the rule and custom observed by renowned princes to fix the seat of government in the centre of their realms, so that their bounty as well as severity may be equally extended over the whole community; and, by such a measure, the repose of the people and the due regulations of the Rayas may be promoted. He asserted that the spirit of the heavens, the stars, and the three kingdoms of nature proceed from the solar spirit, and that their bodies return to the light of his body; that is, the virtuous return to him or some of the stars approximating to his glory, while sinners remain in the elemental world. He at first communicated these opinions secretly to his friends, but promulgated them fearlessly during the reign of Zohák. In the year of the Hegira 1052 (A. D. 1642), the author, while journeying from Panjab to Kabul, met at the station of *Ráwal Bandí* two persons of this creed, and whose names were *Hormuzd* and *Tírah Késh*, who were skilled in all arts, abstinent, and remote from hurting any living being.

The Shidrangian Sect

The eighth section of the Dabistan treats of the *Shidrangián* creed.—*Shidrang*, a champion of Iran, who in battle was regarded as the acknowledged chief of the marshallers of armies, and joined profound knowledge in science to bravery in the field, always turned away most studi-

ously from doing injury to the creatures of God. He appeared about the middle of Zohák's reign, and soothed the serpents between the usurper's shoulders. Shídrang unceasingly invited the people to adopt his faith, and had many followers: he maintained that *Khoy* and *Manish*, "disposition and constitution" or nature, to be God; according to his system, the state of man and other animals resembles that of herbage, which, when scattered about or dissolved, grows up again. A merchant, named *Pír Ázár*, who belonged to this sect, was met by the author in Kashmir in the year of the Hegira 1040 (A. D. 1631).

The Paikarian Sect

The ninth section explains the *Paikárián* creed.—*Paikár* was a virtuous sage from Iran, who appeared about the middle of Zohák's reign. He thus addressed his disciples: "The Almighty is the same as fire from the effulgence of which stars have been formed, and the heavens from its smoke; as fire is both hot and dry, from its heat proceeded the air, which is hot and humid; and from the humidity of the air came water, which is cold and humid; also from the coldness of water proceeded the earth, which is cold and dry; and from these conjointly came the compound productions, both perfect and imperfect." Two individuals of this sect, *Paikár Pazhuh* and *Jahan Navard*, who were unequaled in drawing out astronomical tables, painting, and inlaying, were met by the writer in the year 1059 (A. D. 1649) in Gujarát, in the district of Panjab.

The tenth section of the Dabistán explains the *Milánián* system.—*Milán* was one of the brave champions of Iran and contemporary with Paikár; he exhorted many people to adopt his faith, which was as follows: "The air is the truly self-existent God, as it is both hot and humid; from its heat proceeded fire, and from its humidity, water; from the effulgence of fire came forth the stars; from its smoke the heavens (as before mentioned); and from the frigidity of water proceeded the earth." One of this sect was *Rohám*, who passed under the designation of a draughtsman; he was

in truth a painter possessed of European skill; the hand of Bahzad and the finger of Mani,* who never remained long in one place. In the year of the Hegira 1040 (A. D. 1630) the author beheld him in Kashmir, in the house of *Shídosh*.

The Sect of Alar

The eleventh section describes the system of the followers of *Álár*, who was a native of Iran, celebrated for his extensive knowledge, who lived in reputation and dignity about the end of Zohák's reign, under whose command he distinguished himself in the erection of forts and other architectural works. His belief was, that God is the same as water, from the ebullition of which proceeded fire; from the fire came forth the heavens and the stars (as before stated); from the humidity of water proceeded the air, and from its frigidity, the earth. To this sect belonged *Andarímán*, who was well skilled in the management of the bow, archery, wielding the lance, horsemanship, and other military accomplishments; he gave instructions in these sciences to the sons of great men, in which occupation he passed his life. In the year of the Hegira 1040 (A. D. 1630) the author met him in Kashmir at the house of *Shídosh*. To this sect also belonged *Mílád*, who possessed consummate skill in writing, and was held in great respect by men of high station: he was in truth unequaled in the recitation of histories, the narration of stories and romantic tales. The author enjoyed his society also in Kashmir.

The Shidabian Sect

The twelfth section treats concerning the *Shidabian* faith. *Shídáb*, who lived about the end of *Zohák's* reign, was an

*In the *Desátír* it is stated that Mani came into Iran during the reign of Ardeshir, and made himself notorious by curious paintings and a new doctrine which he exhibited: he permitted the killing of harmless animals, and forbade all intercourse with women. After a controversy upon these two points with the king Shapur, he was driven out of the court, and then lapidated and torn to pieces by the people of the town.

eminent physician of Iran, held in great estimation by nobles and princes. He maintained that the self-existent lord is the same with the earth, from the dry propensity of which was produced fire; and from fire the heavens and stars, as before mentioned; from its frigidity proceeded water; from the humidity of which was formed the air; and when the four elements were mixed together, the three kingdoms of nature were then manifested. The physician *Mihrán* was also of this sect. In the year 1048 of the Hegira (A. D. 1638) the author joined him, and traveled in his society from Lahore to Kashmir. Among those who held these tenets was one named *Kháki*, who followed the profession of a merchant and possessed great wealth: him the author met in Lahore. In that same year and in the same place, he became acquainted with a young man named *Shír*, who excelled in writing the Nishki and Taalik characters, and was one of the chosen followers of *Shídáb*.

The Akhshiyan Sect

The thirteenth section describes the system of the *Akhshiyán* sect.—The Mobed *Akhshí* was by origin a Persian, possessed of great knowledge, and full of kindness toward the creatures of God; he was contemporary with *Shídáb*, and promulgated his sentiments openly, inviting all men to embrace his faith: he maintained God to be the essence, of the elements; so that when people say, "God is not visible," this implies the elemental essence, which presents no form to the sight; when they assert the ubiquity of God, they style that the essence, as He is everywhere under His fourfold form; their proposition of all things excepting God being perishable, means that the elements admit of change, but that their essence remains forever in the same state. They hold the sun to be the source of fire and of the other stars, such as the falling and shooting stars, comets with tails, etc. One of those sectaries was a person named *Shídáb*, whom the author met in the costume of a merchant, in Kashmir in the year of the Hegira 1040 (A. D. 1631), and from whom he heard what has now been written, and

which was partly recited out of the book of *Akshí*. The same *Shídáb*, called also *Shams-ud-dín*, or "the sun of faith," composed a treatise entitled *Rázábád* in proof of his system, which he demonstrated by texts of the Koran and the traditions. According to these sectaries, which became known after the *Radiyán*, there is no resurrection nor return to life but after this manner: the seminal principle being derived from food, when the body of a living creature is dissolved, it becomes grass and constitutes the food of some other animal: as to future rewards and punishments, they enter not into the faith or practice of this sect: their paradise consists in having fine raiment, in carousing, riding, sensual enjoyments, and such like pleasures, which alone they esteem the chief good; torment, according to them, consists in being separated from such objects: however, the founders and followers of this faith carefully avoid all kind of cruelty toward living creatures.

Next of Kin Marriages

According to them, intercourse with daughters, sisters, mothers, maternal aunts, and their children is allowable;* as there can exist no antipathy between the source and what is derived from it: no degree of relationship in their opinion should be a bar to the intercourse of the sexes: nay,

*According to Philo and to Diogenes Laertius the Persians used to marry their mothers and sisters. Alexander abolished these incestuous marriages. We know from Herodotus that Cambyses married his sister Atossa. According to Strabo, the law permitted the Magians union with their mothers. Plutarch, in the life of Artaxerxes, relates that this king took to wife his two daughters Atossa and Amestris; but his mother Parysatis (*Pari-dokht*, "daughter of a fairy"), at the very time she was engaging him to marry the first of his daughters, said that he must, in doing so, place himself above the laws of the country. Zoroaster, in the Zand book, according to certain interpretations not universally accepted, approves of marriages between next of kin. We observe that the author of the Dabistán speaks here only of a particular sect, the custom of which might have been attributed to the whole nation of the Persians, but without sufficient foundation. This is confirmed by the ancient tradition mentioned by Agathius, who says that Ninus killed his own mother Semiramis,

on the contrary, it is highly to be commended, as the nearer the degree of consanguinity, the greater will be the friendship between the parties.* They however regard adultery as highly criminal, unless the husband should willingly sacrifice his wife's honor. They in fact maintain that marriage between any two parties, however nearly related, is perfectly allowable if the parties agree among themselves. They also regard the ceremonial ablutions enjoined by the law as absurd and unnecessary.† They also say that men assume a particular nature by means of laws and institutions, and on that account regard good as evil, and evil as good. When they desire to make a sacrificial offering, they kill some harmless animal and count it not a foul crime. Nay, some religionists who partake of swine's flesh, scrupulously avoid that of cows, and *vice versâ*. Whoever shall appeal to the intelligence, which is the gift of God, will be convinced that our discourse is true; that is, all we have narrated from the fifth chapter to the present. The professors of this belief are mixed up with the Muhammedans, and travel about under that mask, assuming the name of true believers, but having a distinct appellation for their peculiar creed; they are scattered over Iran and Turan, remote from and averse to the fire-worshipers.

Zoroastrianism

The fourteenth section of this chapter of the Dabistán treats of the followers of *Zardúsht*.‡ *Farzanah Bahram*, the son of *Farhad*, the Yazdanian, thus relates in the

because she had proposed to him an unnatural connection with her. For this same reason, according to the author just quoted, Artaxerxes is said to have discarded from him with great indignation his mother Parysatis, although he did not decline the marriage with his two daughters.

*The translations of this passage of the original text is not literal, as the author's expressions are here such as an European reader would hardly think suitable to common decency.

†The same observation is also applicable to this passage.

‡In Zand, the true name of this legislator of the Persians is *Zerethoshtró*, or *Zarathustra*, which signifies "star of gold"; of this was

Sharistan: The *Behdín* sages relate, that the Almighty, on creating the holy spirit of Zardúsht, attached it to a tree, when He commenced the creation of contingent beings in the highest starry heavens: this signifies the primary intellect, which is as a tree; the leaves and fruits of which are all contingent existences; and their assertions concerning the spirit of Zardúsht being attached to it, means that his intellectual soul is a ray of the primary intelligence, the perfections of Zardúsht being also an effulgence proceeding from that same tree.

formed in the Pehlevi language the name of *Zaratesht* or *Zaratosht*, and in Farsi that of *Zardúsht* or *Zaradusht*. The Greeks have changed the original Zand name, either by removing the "th" in the middle of it, and thus making it *Zereoshtró*, *Zoroastrés;* or by omitting the final syllable, "tro," whence it became *Zaratos*, *Zabratos*, *Zaradas*, *Zarasdés*, *Zathraustés;* we find, moreover, *Zoromasdrès*, *Azonaces*, and *Nazaratús*. The most ancient mention of the name of Zoroastrès, in Greek books, is to be found in the works of Plato, and dates therefore from the fourth century before our era. The original word has been translated, "he who sacrifices to the stars;" "he who contemplates the stars;" and by "living star." These interpretations relate to the character of a priest and of an astronomer, generally attributed to Zoroaster, who is also believed to have been the inventor of MAGIC; this word was originally taken in a sense very different from that which has been given to it in later times, and can be referred to the name of *Magi*, or *Mobeds*, well known to Herodotus in the fifth century B. C. These Magi are represented as the teachers and priests of a most pure philosophy and religion, the origin of which is placed by the Dabistán in the most remote and ante-historical times of the Máhábádíáns. It may therefore appear less surprising to find in Pliny's "Natural History" (l. xxx. c. 1. 2.) Zoroaster placed, pursuant to the authority of Aristotle and Eudoxes, 6000 years before the death of Plato, and conformably to Hermippus, 5000 years before the Trojan war. The last date is repeated by Plutarch (lib. de Is. et Osir.). Diogenes Laertius says: "Hermodoros, a Platonic philosopher, counts 5000 years from the establishment of the Magi to the destruction of Troy." According to Suidas, a Zoroaster lived 500 years before the Trojan war; if the number 500 had been erroneously substituted for 5000, which is admissible, we should have the agreement of all these creditable authors just mentioned, from the fourth century before, to the twelfth century after, our era, in fixing the age of Zoroaster, and the establishment of the Magi, 6352 or 6194 years B. C.

The *epocha* of the Magi (putting aside that of the Máhábádíáns) has also been taken for that of Tahmuras and Jemshid, that is, 3469 or 3429 years B. C. According to other accounts, a Zoroaster ruled

Influence of the Cow on Zoroaster's Birth

The Mobed *Sarúsh*, the Yazdánián, relates: "The teachers of the *Behdín* faith have thus said: 'The father of Zardúsht had a cow which went forth every morning to the pasture; having one day come accidentally to some trees, the fallen leaves of which had become dried up, she partook of them, and after that occurrence never fed on any other provender except the withered leaves of that grove. Zardúsht's father partook of the milk supplied by this cow, and the influence of it being communicated to his wife

the Bactrian empire in the times of Ninus, the Assyrian king, 2200 years B. C.; vanquished by the latter, he desired to be consumed by the fire of heaven, and exhorted the Assyrians to preserve his ashes as a palladium of their empire; after he had been killed by lightning, his last will was executed. Some historians admit a Zerdúsht in the age of Feridún, 1729 years B. C. Several other learned men concur in placing him much later, few below the sixth century before our era.

In the utter impossibility to decide upon so many conflicting statements, there is perhaps no better means of reconciling them all, than concluding that Zoroaster having, in the course of ages, become a generic or appellative name for sages, prophets, and kings professing and promoting a certain religion or philosophy, this name could be applied to several individuals who appeared at different times, and in different countries of Asia. Hence we explain in the various accounts a plurality of Zoroasters, and an identity of several personages with one Zoroaster; he has indeed been supposed to be the same with *Japhet*, *Ham* (*Heemo*), *Zohak*, *Nimrod*, *Buddha*, *Abraham*, *Moses*, *Ezekiel*, *Balâam*, etc. Whatever it be, the Dabistán treats in this chapter of the Zardúsht, who appeared under the reign of Gushtasp, king of Persia, upon whose *epocha* too our chronologers are not unanimous.

Independently of the Desátir, written originally in a particular language, the Persians have Zand-books which they attribute to the last Zoroaster himself. Except these works, the age of which is a subject of dispute, they have no written records of their great legislator prior to the ninth or tenth century of our era, and these are the poems of Dakiki and Ferdusi. The latter narrates, in his Shah-nameh, the history of Zerdúsht under the reign of Gushtasp. We have besides a Shah-nameh, *nazer*, or a Shah-nameh in prose, composed by some one of the Magi (*Hyde*, p. 324). The *Zardusht-nameh*, and the *Changragatcha-nameh* are Persian poems, the *epocha* of which, according to Anquetil du Perron (*Zend-Avesta*, t. i. pp. 6) can scarcely be fixed further back than the fifteenth century.—

Dughduyah, she conceived *Zardûsht.*'» The object of the above narrative is to show, that by eating the green foliage, the vegetable spirit is afflicted; for which reason the cow fed only on dry leaves, so that no injury could result to any spirit whatever: although, in fact, the vegetable spirit is incapable of receiving either pleasure or pain, it also shows, that unless a cow be milked, she feels great pain in the udder, while, at the time of milking, no pain ensues from the operation; also, that the Almighty formed His prophet's body out of milk, which in its essence implies no injury to any living creature. This much being premised, *Zaratusht Bahram*, a Mobed of the religion of Zardusht, says: When the world had been thrown into confusion by the wicked, and was entirely at the mercy of the demon, God willed to raise up a prophet of an exalted dignity, which the family of Faridun was alone worthy of filling. In those days lived a man, by name *Purshásp*, the son of *Patirásp* descended from Faridun; and his wife's name was *Doghduyah*, a virtuous matron, who was also of the family of Faridun. These two persons were selected by the Almighty as the shells for inclosing the pearl of Zardusht. When five months of Doghduyah's pregnancy had elapsed, she one night beheld in a dream her house enveloped in a dark cloud, which concealed the splendor of the sun and moon; and from this cloud were raining down the noxious and rapacious creatures of earth and air; the boldest of these animals having rent open Doghduyah's womb, took out the infant, which he held in his talons, and the other wild beasts gathered around him. Doghduyah in her alarm wished to cry out, but Zardusht prevented her, saying: "The just God befriends me; entertain no apprehensions." She consequently held her peace. That instant she beheld a shining mountain which descended from heaven and rent the black cloud asunder; on which the noxious animals began to fly away. When the mountain approached nearer there came forth from it a youth shining all over, bearing in one hand a luminous branch, and in the other the volume sent by the just God. He next hurled that volume toward the beasts, on which they all departed from the house, excepting three; a wolf, a lion, and a tiger: the youth then

smote these with the luminous branch, so that they were consumed by fire; after this, taking Zardusht, he restored him to his mother's belly, and said to her: "Fear not! grieve not! for God himself is thy son's guardian: this honored child shall be the prophet of the just God!" The youth then disappeared, and Doghduyah awaking, rose up that gloomy night, and hastening to a neighboring seer who was skilled in the interpretation of dreams, related her vision. The interpreter answered: "Through this sun-resembling child, the world shall be filled with thy fame; depart, and bring hither the calculation of thy nativity for my inspection." She performed his command; and the interpreter on examining it said: "During three days keep this secret concealed from all; return hither on the fourth day, and receive the answer to thy demands." She did so; and on the fourth day came to the astrologer, who smiled on beholding her, and having carefully considered the sidereal influences, turned to the interpretation of the dream, saying: "The night on which thou beheldest that vision, the unborn child had completed five months and twenty-three days; on his issuing forth to the couch of existence his illustrious name shall be Zardusht; by him shall the enemies of the faith be destroyed; but they will previously oppose him in battle, and put in practice every hostile measure; from the evil doers thou shalt feel much affliction, such as thou didst witness from the wild beasts of the vision.

'At last victorious and rejoiced in heart thou shalt become,
And through this unborn child feel all a mother's joy.'

Next thou beheldest a youth descending from the sixth heaven with the glittering branch of a tree; that was *Farrah-i-Izad*, 'the splendor of God,' the warder of evils from thy son; the written volume in his hand is the emblem of the prophetic office, by which he is to obtain the victory over all foes; the three wild beasts which remained behind are the type of a powerful evil-disposed enemy, who by wiles will endeavor to destroy Zardusht, but who shall be finally discomfited; and there shall be a prince to promulgate the faith: through his might shall Zardusht become

sovereign of this world and the next. O Doghduyah! paradise is the recompense of obedience to Zardusht, and hell is the reward of those who avert the face from him. Would to heaven that I could live in the days of his mission, to exhibit my zeal for his eminent dignity.» Doghduyah then said to the interpreter and astrologer: «How hast thou found out the circumstance of the exact period of my pregnancy?» To this he replied: «Through the power of knowledge of the stars, and the perusal of ancient records, which give an account of his auspicious existence.» Doghduyah, on her return home, told this event to *Purshasp* that he might communicate it to *Patírasp;* on which both parents joined in praising the Almighty. Zaradusht, on issuing forth into the abode of existence, laughed aloud at the moment of his birth,* so that the women of the neighborhood who were there assembled heard the sound of his laugh, and even his father, *Purshásp*,

«Said to himself, he must surely be an emanation of God,
All, with the exception of him, weep on coming into the world.»

He then gave him the name of Zaradusht,

Thus the dream-interpreter's word was verified.

His Miraculous Infancy

All the women became jealous at the laugh of Zaradusht, and this wonderful occurrence was spread abroad, until it came to the hearing of *Darán Sarún*, the king of that region, who gloried in the practice of magic and the worship of Ahriman. He had information of the appearance of Zaratusht, and it was known from the historians and astronomers that he will reveal a better religion and destroy that of Ahriman. He therefore hastened to the pillow of

*The tradition of this appears to be widely spread, not only in the East, but also in the West, as it is mentioned by Pliny with the addition of one wonderful particular, namely, that Zartusht's brain palpitated so much as to repel the hand laid upon his head, a presage of future science. Solinus relates the same fact. Zoroaster is proverbially known as the first child who laughed on being born.

Zaradusht, and commanding him to be taken out of the cradle, and putting his hand to his sword, prepared to cut off the child's head; but that instant his hand was dried up, so that he left the house in pain and affliction; on which all the magicians and worshipers of Ahriman (the only worship which prevailed at that time) became quite alarmed. The magicians then formed a mountain of wood, naphtha, and sulphur, and having set it on fire, threw into the midst of it Zaradusht, whom they had by force taken from his father, and hastened with this intelligence to their king; but, through the aid of God,

> The devouring flame became as water,
> In the midst of which slumbered the pearl of Zardusht.

On learning this, Zaradusht's mother hurried to the desert, and taking her honored son out of the embers, bore him secretly home. After many days, when the account of his deliverance was published abroad, the magicians, evil spirits, and demons again bore Zardusht away, and threw him into a narrow place, a thoroughfare for the passage of oxen, that he should be exposed to be bruised and trampled under foot. Through the goodness of God, a powerful cow came in front, and, standing still, took Zardusht between her fore feet, and drove off with her horns whatever cow came in that direction: when the whole had passed, she also went to join them; and Doghduyah, after great search, having discovered her honored son, took him home: when this intelligence came to Dúransarún, he commanded them to expose Zardusht in a far narrower defile through which horses were to pass; but, owing to divine aid, a mare advanced before the others, and standing at the child's head kept a strict watch over him, and Doghduyah, after encountering great hardship, bore her fortunate offspring home. On learning this occurrence, Dúransarún ordered persons to repair to the dens of the ravening wolves, and having slaughtered their cubs, then expose Zardusht in the same place, in order that the dams out of revenge might tear him to pieces. At night, when the troop of wolves returned to their lairs, they beheld their cubs slaughtered and weltering in blood, and at the same time finding an infant crying out,

they all hurried toward him; the chief wolf and the boldest of them, having rushed on to devour Zardusht, his mouth became as sewn up: at this miracle the wolves were altogether alarmed, and seated themselves like so many nurses around the infant's head; at the same time there also came two sheep from the mountain region, which applied their teats filled with milk to the lips of Zardusht: thus the sheep and the wolf lay down in one place. With the morning dawn, his mother, after anxious seeking and searching, came to that frightful place, raised up the exalted prophet, and having poured out her gratitude to God, proceeded with exultation to her home. The magicians, on hearing this miracle, became quite despondent; they assembled to devise some remedy, and formed a council for the purpose of deliberating, when a celebrated magician named *Purtarûsh* and *Parantarûsh* said to them: "Zardusht is not to be destroyed by your plans, for God befriends him, and the angel *Far-i-Izad* 'the splendor of God,' is ever with him. Bahman (who is the same as Jabriîl) has borne Zardusht to the presence of the Almighty; and God having imparted to him the knowledge of all the secrets of existence, sends him forth as a prophet. A just sovereign will co-operate with him in promulgating his faith, and every vestige of enchanters and Deeves shall be cut off from the earth."

The father of Zardusht said one day to *Partarûsh:* "Give me some account of Zardusht's star and its rise; tell me also why he laughed at the time of his birth." *Partarûsh* replied: "Thy son Zardusht is to be a chief, as all the happy spheres afford him aid; this offspring of auspicious career will conduct the creatures of God in the true way; promulgate the *Zandavasta;* destroy the demon and enchanters, and finally king Gushtasp shall embrace his faith." This announcement gave great delight to Purshasp.

At this time there lived an aged saint named *Barzinkaroos*, of profound experience and clear discernment; this sage having come to the house of Purshasp, entreated that he might be allowed to bring up Zardusht, and acquire glory by his education. Purshasp consented to this proposal, and intrusted the infant to the holy sage.

When Zardusht had attained his seventh year, Purtarush, the chief of the magicians, came along with Duransanun to the child's abode; and made so great a display of enchantments, terrific and fearful sights, that all the people fled out of the house; but Zardusht, through the aid of God, felt no alarm and moved not, so that the magicians went away filled with affright and disappointment. After some time Zardusht became ill, at which news all the magicians were greatly delighted; their chief Partarósh came, with enchantments and medicine mixed up with *mina*,* to Zardusht's pillow and said: "The swallowing of this medicine will render thy body tranquil and deliver thee from pain." The illuminated mind of Zardusht saw through the machination, and taking the medicine from him, poured it on the ground, and at the same time telling him about the *mina* mixed up with the potion, said: —

"Shouldst thou in a different guise conceal thy violence,
I can again recognize thee, O thou full of deceit!
Thy description is furnished to me by that God
Through whose command the world is preserved."

The magicians consequently again returned back mortified at the results of their wicked plot. They say that in those times they accounted no system superior to that of magic, and that the demon held public intercourse with persons of that class so that they obtained it from Iblis without the intervention of enchantment: —

"Mankind then praised the foul demon,
As they now do the God of purity."

Nay, Pursháṣp, the father of Zardusht, followed that path; one day having invited Duránsarún, Párántárúsh, and many more magicians to a feast, he made the suitable arrangements, and when the repast was ended, he said to Párántárúsh, the chief of the magicians: "Through the excellence of enchantment, whereby our hearts are gladdened and our necks exalted, thy noble person at this period is the spiritual guide of all magicians." Zardusht, being indignant at this speech, said to his father: "Abandon this

* Mina, *semen virile.*

erroneous way, and turn to the faith of God; hell must finally be the abode of magicians and enchanters." These words greatly incensed Purtarúsh, who replied: "Of what consequence art thou before thy father! The intelligent of the earth, and the great men of the habitable world dare not address such insolence to me! Art thou not afraid of me? Dost thou not know me? For this thy insolence I shall spread among mankind such calumnies and lies respecting thy creed, that thou must remain in obscurity. What is thy power that, without courtesy, thou darest slight my dignity!

"May thy name be more degraded than that of all other men!
May no desire of thy heart be ever accomplished!"

Zardusht replied: "O son of earth! the lie thou utterest respecting my creed will render thyself before God and man the butt of censure; in retaliation I shall tell nothing but truth concerning thee, and overpower thee by just arguments and proofs: —

"By order of the righteous God's messenger,
I shall turn thy empire upside down."

All who were present, as well as the magicians, remained in astonishment at such a stripling's great intellect, so that Párántárúsh left the house and hastened home, covered with confusion and disgrace: that night he fell sick, and his people also being attacked by illness at the same time, were hurried along with him to the house of retribution.

When the honored age of Zardusht had reached the fifteenth year, he attached not his heart to this place of sojourn, neither did he set any value on the world or its concerns; but fleeing away from wrath and the pleasures of sense, he with pious fear labored night and day in the service of God; wherever he found anyone hungry, thirsty, naked, or helpless, he bestowed on them food, raiment, and the needful supplies; his piety and sincerity were consequently renowned among all people, although he withdrew from the public gaze.

When he had reached the age of thirty, he directed his face toward Iran, in company with several men and women and some of his own relations; in the course of

this journey, they came to a large expanse of water, on which there was not a boat to be found. As it is not meet for women to expose their persons, particularly before strangers, he became anxious about the means of taking them over in the presence of their fellow travelers; he therefore poured out his distress before the God of justice, entreating from him a passage over that wide expanse of water; after which, by the order of the Almighty, he crossed over, with his companions and relations, in such guise that the soles of their feet only were moistened by the water; finally, in the end of *Isfandarmaz*, on the day of *Anírán*, which is the last day of every solar month, he reached the confines of Iran. At that period the people of Iran held a great festival at which were assembled both high and low, and therefore Zardusht took his course to that quarter. At night, while alone in some halting place, through his enlightened spirit he beheld in a vision a mighty army advancing from Bactria, or the West, which from hostile motives blocked up his road on every side; in the same place he beheld another army coming from *Nimroz*, or "midday," and when both armies came to close quarters with the sword, the Bactrian or Western troops were put to the rout. The examiner of the vision thus interpreted it: "When Zardusht, having been taken into the presence of God, should discover all the mysteries of creation, that afterward, on his return from heaven, to promulgate the *Dínbahí*, or 'true faith,' the Dívs and magicians, having found out his intentions, would with all expedition make war against him. *Mizumah*, the angel who attends the servants of God, on learning this, will promote the better faith, and in consequence the *Asta va zand* will be read with a loud voice, and through this the demons and magicians shall be dispersed and flee away." On the interpretation of the dream, he hastened to the festival, inspired with great delight.

When he had returned from the banqueting-place, he set out about the middle of *Ardíbihist*, on the *Dímihr*, the fifteenth day of every solar month, and came to a deep, broad, and extensive water named *Dábatí*, in the *Astawasta*; there recommending himself to the Lord, he stepped into the

water, which at first rose up to the calf of his legs, then to his knees, waist, and finally to his neck; which event was thus interpreted: "The division of the water into these four portions signifies, that in nine thousand years the *Dínbahí*, 'the true faith,' shall be four times renewed: the first time by the agency of Zardusht, who was sent to promulgate the *Bahdín;* the second by *Hushídar;* the third by *Hushídarmáh;* and the fourth by *Sarsásh;* all four descendants from Zardusht."

When the prophet had gained the opposite shore, he washed his person as pure as his soul, and putting on undefiled garments, engaged in prayer. That very day, Bahram, the mightiest of the angels (whom the Muhammedans call Jabriel) came robed in light to Zardusht, and having asked his name, said: "What dost thou most desire in this world?" Zardusht having answered, "I have no desire but that of pleasing God; my heart seeks after nothing but righteousness; and my belief is that thou wilt guide me to do what is good." Then Bahram replied: "Arise! that thou mayest appear before God; entreat from His Majesty whatever thou desirest; from His bounty He will return thee a profitable answer." Zardusht then arose, and according to Bahram's order shut his eyes for an instant; on opening them he found himself in the bright empyreal, where he beheld an assemblage through whose effulgence his shadow became visible: from that assemblage to the next was a distance of twenty-four paces; and also another assemblage of beings formed of light waited on by virgins of paradise. The angels gathered around Zardusht and warmly greeted him, pointing him out to each other, until the honored son of Espintaman came before God, to whom with joyous heart and trembling body he addressed the prayers of supplication. It is necessary to observe here, that the *Báhidínian*, "believers of the eternal doctrine," unanimously maintain that Bahman assumed the human figure, and that Zardusht ascended to the heavens in his elemental body; but, according to the creed of the intelligent Abádián, the matter is thus stated: —

"By the coming of Bahman in the human form and his speaking like a mortal, is meant that the true essence of

man is uncompounded and simple, not a body nor anything material; and that under such a quality, that is, uncompoundedness, he manifested himself to Zardusht; and his saying 'close thy eyes,' is figurative, and implies the eradication of the attachments and darkness of the elemental body; when he thus became a simple uncompounded existence, he arrived at the heavens styled the 'eternal empyrean'; the first company of angels signifies the souls on high, and the second, the existence of the celestial intelligences; the interrogatories addressed to him by the angels imply, that when the soul leaves the upper world, it descends into this lower abode to encounter wanderings and calamity; but when, by the attractive influence of Bahram and through the energy of intelligence, it returns on high, the angels feel delight on the occasion. He next ascended to the world of simple, uncompounded beings, and came near God; the delight experienced by Zardusht signifies, the freedom from alarm and fear enjoyed in that pure world; and his bodily tremor is emblematic of the effulgence of the divine Majesty."

Demons and Miracles

Zardusht having obtained from God the accurate knowledge of all mysteries, drew near this elemental world, while the magicians and demons, with a dreadful host, blocked up his road; after which the chief enchanter and the head of the demons and his host thus addressed Zardusht: "Keep the *Avesta* and *Zand* concealed; thy incantation, fraud, and artifice make no impression on us: if thou knowest us, thou wilt turn away from such practices." On hearing this, Zardusht recited aloud one chapter of the *Avesta* and *Zand;* when these sounds reached the demons, they hid themselves under ground, and the magicians trembled; a part of the enchanters died on the spot, and the remainder implored for mercy.

The Mobed *Surûsh*, the Yezdánian, has been heard to say: "It is recorded in the treatise of *Mihin Farûsh* that, according to the doctors of the pure faith, when Zardusht had thus obtained the victory over the demons, and was

proceeding to an interview with the great king Gushtasp, there happened to be two oppressive and infidel kings in his road; these Zardusht invited to adopt the pure faith and turn away from their evil practices; but they heeded not his words; he therefore prayed to God, and there began to blow a mighty wind, which lifted up these two kings on high and kept them suspended in the air; the people who came around were astonished on beholding this sight; the birds also from every quarter of the sky flocked around the two kings, and with beaks and talons tore off their flesh until their bones fell to the ground."

Zaratusht the son of Bahram, says, that when Zardusht, after his victory, arrived at the court of the great king Gushtasp, he called on the name God, and then sought access to the sovereign. He beheld the first rank, composed of the grandees and champions of Iran and other regions, standing around; and above these two, ranks of sages, philosophers, and learned men, who took precedence of each other in proportion to their knowledge, for this great king was exceedingly attached to men of science; he next beheld the monarch of the world seated on a lofty throne, and his brows encircled with a costly crown, on which Zardusht in eloquent language recited the praises of the king.

Farzánah Bahram, the son of Farhad, of the Yazdanian sect, relates thus in the *Shâristán*: "The doctors of the pure faith say, that when Zardusht entered into King Gushtasp's assembly, he held in his hand a blazing fire which caused him no injury; he then transferred that fire to the king's hands, which in like manner remained unhurt; he afterward gave it into the hands of others and still no trace of burning appeared; he next lay down, and ordered molten brass to be poured on his bosom four different times: although the molten metal came on his breast, no bodily injury resulted from it." Zaratusht the son of Bahram, adds: The sovereign of Iran having thus ascertained the dignity of the prophet of the human race, addressed him with terms of earnest affection, and ordering a chair to be brought, placed him in front of the royal throne, above the two ranks of the philosophers. Zardusht,

agreeably to the king's command, having taken this seat manifested to all the assembly the precious diamonds of his intellectual stores. The sages and eminent men of the exterior circles on his right and left entered on the path of controversy, but were finally refuted, one after another. They say that on this day thirty of the sages seated on his right, being unable to withstand the arguments of Zardusht, bore testimony to his knowledge and truth; and in like manner thirty of the wise men on his left were overpowered and convinced. When such sages, who had not their equals in the seven climates, had been thus confuted, the illustrious prince called the prophet of the Lord into his presence, and for further conviction questioned him on various sciences and the traditions of old; and having received conclusive answers on all these points he was struck with amazement. The great king therefore assigned to the prophet of the just Lord a dwelling adjacent to his own palace, and the philosophers departed home with afflicted hearts. During the whole night they read over books with each other, and concerted with each other how they might, the following morning, conduct the argument and controversy with Zardusht; while the prophet of the Lord on coming to his house, according to his custom, desisted not until morning from acts of worship and praise. The following day, when Zardusht and the philosophers assembled around the king, whatever the sages advanced which was not strictly conformable to truth, Zardusht produced a hundred arguments, both theoretical and practical, to invalidate the assertion; and if they demanded a proof of whatever he himself advanced, he adduced a hundred convincing demonstrations. Gushtasp accordingly increased the dignity of the Lord's prophet, and inquired his name, lineage, and native city; to which questions Zardusht returned the meet answer and said: "O great king, to-morrow is the day of Hormuz, or the first of the month; command the chiefs of the military to assemble and all the philosophers to appear, that I may reduce all to silence, as I have done this assembly, and give answers which will dumbfound them; after which I shall execute the commission with which I am intrusted."

Gushtasp issued the requisite order, and they all returned home with this agreement. Zardusht, from inclination and habit, continued in supplication to the Lord; and the wise men said to each other: "This stranger has twice degraded us wise men, taken away our reputation, and obtained favor with the king." They therefore conferred with each other how they could most effectually oppose Zardusht and refute his arguments.—

"With this understanding each retired to his own abode,
And through anxiety not one of them slept all that night."

On the third day, the nobles, doctors, and wise men assembled around the king, and Zardusht also advanced into the company: although the sages and learned men had mutually combined to confound him by argument, they were all finally refuted. When the philosophers were no longer able to utter a word, the superior personages gave place to Zardusht, on which the prophet of the Lord loosed his tongue and said to Gushtasp: "I am the envoy of the Lord the Creator of the heavens, earth, and stars; the disinterested bestower of daily food to his servant: he who has brought thee from non-existence into being and made kings thy servants has sent me to thee." Then taking the *Avesta* and *Zand* out of a case, he added: "This volume God has given to me, and sent me forth to the human race with the commandments named *Astawazand*, which require implicit obedience; if thou wilt conform to the commands of God, in like manner as he has made thee sovereign of the world, he will also make thee eternally happy in futurity and paradise; but if thou avert the head from his command, thou incurrest the displeasure of the just God; the foundation of thy greatness shall be rent, and thou shalt finally become a denizen of heli.

'Adopt no line of conduct through the suggestion of a Dív.
From this time forward listen to my commands.'"

The great king replied: "What proof dost thou adduce, and what miracle dost thou perform? exhibit them, that I may instantly diffuse thy faith over all the world." Zardusht said: "One of my decisive proofs and miraculous

works is this volume, on once listening to which thou shalt never more behold demon or magician: this volume contains the mysteries of both worlds, and clearly expounds the revolutions of the stars: there is no being in existence an account of which is not found in this book." The king then commanded: "Read me a section of this heavenly volume." Zardusht having read one chapter, Gushtasp not feeling a full conviction, said to him: "Thou hast urged a bold suit; but precipitancy in such an affair is by no means proper; I shall devote some days to exploring the nature of the *Zand-Avesta:* but in the meantime come thou hither as usual." Zardusht then

"Returned to the house assigned him by the king."

The enraged philosophers also came out and took counsel with each other about slaying Zardusht. The following morning, when Zardusht left the house to go to the king's palace, he delivered the key of his apartment to the king's porter; but the philosophers so deluded this man, that he gave up the key secretly to them; on which they opened the door of the prophet's apartment, and having put into bags unclean things which they had collected, such as blood, hair, a cat's head, a dog's head, dead men's bones and the like, placed them under his pillow, and having locked the door, gave the key back to the porter, previously obliging him to swear to keep the matter altogether secret; after this they went to the palace, where they beheld Zardusht seated near the king, who was engaged in reading the *Zand-Avesta*,

"Lost in amazement at the characters and words."

The philosophers said: "The *Zand-Avesta* is altogether magic, and this man is a wizard, who by force of spells has produced an impression on thy heart, in order to bring evil and confusion all over the world; but be not thou the wizard's ally." On hearing this, Gushtasp ordered persons to repair to Zardusht's house and make a careful examination; they went and immediately brought before the king whatever they found in the house, whether eatables, carpets, dresses, clothes-bags, etc., all which they opened in the

king's presence; on this, the talons, hair, and such like impurities, which had been hidden there by the philosophers, were exposed to view. The king was greatly enraged, and said to Zardusht: "This is thy magic practice." The prophet of the Lord being quite astonished, replied: "I have no knowledge of these things; let his majesty inquire the particulars from the porter." The porter on being summoned, said: "Zardusht closed his door, and not even wind had access to it." The king became quite indignant and said to Zardusht: "They have not brought these sacks from heaven and hid them under the pillow." In his rage he threw away the *Avesta-Zand*, and sent Zardusht in chains to prison: there was also a porter appointed to give him a fixed allowance and keep strict watch. Zardusht remained in chains both day and night, the porter bringing him daily a loaf of bread and a pitcher of water; and one whole week passed in that manner.

They relate that Gushtasp had a royal steed called the "Black Charger," which the great king mounted on the day of battle:—

"When, mounted on this charger's back, he advanced to the fight,
The result of the combat terminated in victory."

One morning at dawn, the master of the horse beheld the Black Charger without fore or hind feet, which he saw were drawn up into his belly; in great haste he announced this event to the sovereign of the world. Gushtasp in great affliction hurried to the stable, summoning thither the veterinary surgeons, physicians. and learned men, all of whom exerted themselves in remedies and applications without any benefit resulting from their exertions. Through grief the king partook not of food that day, and the military were sorely afflicted. Zardusht, who in consequence of the general mourning had not received his allowance before evening, became hungry; when the evening had passed, the porter came and brought the provisions, stating at the same time what had befallen the Black Charger; on this the prophet of the Lord said to him: "To-morrow tell the king that I can set this affair to rights." The next morning the porter conveyed the prophet's message to the king, on which

orders were given to bring Zardusht into the royal presence. This favorable intelligence having been communicated to Zardusht, the prophet entered into a warm bath, and, after ablution, on appearing before the king he uttered benedictions on the sovereign of the world. Gushtasp then assigned him a place near himself, and having explained the state of the horse, added: —

> "If thou be truly a prophet sent from the Lord,
> Thou canst easily restore this horse to perfect health."

Zardusht replied: "If thou wilt, O king, engage to perform four things, thou shalt again behold the charger's fore and hind legs." The king said: "I accept the conditions: what is the first?" Zardusht replied: "Let us all repair to the Black Charger's bed." On arriving there he said to the king: "Make thy heart and tongue of one accord: utter with thy tongue and repeat with thy heart, that without doubt, suspicion, or equivocation, I am a prophet and apostle sent from God." The king having agreed to this, the prophet of the Lord addressed his petitions to the God of justice, and then rubbing with his hand the horse's right fore foot, it straightway came out, on which the king and the soldiery loudly applauded the holy man.

After this, he said to the king: "Command the heroic Isfendiar to enter into a covenant with me that he will gird up his loins to promulgate the faith of the Lord." The prince was not averse, and entered into a solemn engagement; on which the apostle prayed to the Lord until the right hind leg came out.

He then said to the great king: "Send an *Ustawar* and an *Amin* along with me to the great queen *Kitábún*, in order that she may enter into the true faith." The king having assented, Zardusht on coming into the king's golden apartment thus addressed queen Kitábún: "Mighty princess! the Lord has expressly selected thee to share the couch of Gushtasp and to be the mother of Isfendiar. I am the Lord's prophet sent by him to the king: therefore adopt the pure faith." On this the great queen with heart and soul attached herself in sincerity to the prophet: after which Zardusht prayed, so that the other hind leg came out.

He then said to the king: "Now send for the porter; it is proper to inquire of him who it was that conveyed this stuff of magical preparation to my house." The king summoned the chamberlain and questioned him in a threatening tone, saying: "If thou wilt confess the truth, thou savest thy life; but otherwise, thou shalt have thy head under thy feet." The treacherous chamberlain implored pardon, and related all the particulars of the bribery and delusion practiced by the philosophers' friends. Gushtasp was exceedingly indignant, and ordered the four philosophers to be hanged. Zardusht then recited the prayers taught him by the Almighty, so that the other forefoot came out, and the swift charger stood on his legs. The sovereign of Iran kissed the prophet's head and face, and leading him to the throne, seated him near himself; he also requested pardon for his sin and gave back the prophet's goods.

The doctors of the pure faith also record that king *Lohrasp* and *Zerir*, brother to Gushtasp having fallen into so violent a malady, that the physicians in despair desisted from all attendance on them, but having been restored to health through the prayers of Zardusht, they adopted the pure faith.

Zaratusht, the son of Bahram, relates: One day Zardusht, having come into the king's presence, he thus addressed the prophet of the Lord: "I desire to obtain four things from God; it is therefore meet that the prophet should request them: first, that I should behold my own state in the next world; secondly, that in the time of conflict no blow should make any impression on me, so that I may be able to diffuse the true faith; thirdly, that I may know thoroughly the mysteries of good and evil in this world; fourthly, that until the day of judgment my spirit may remain united to my body." Zardusht replied: "I will entreat the Lord to grant these four wishes:—

"But it is necessary that out of these four wishes
Thou shouldst implore one only for thyself:
Choose three wishes for three different persons:
That I may entreat them from the righteous Creator;
He will not confer on any one person these four gifts,
Because that person might say: 'I am the supreme Creator.'"

The king having agreed to this, Zaratusht at the time of evening prayer went to his house, repeated the praises of the Almighty, entreating from him the accomplishment of the king's desires, and lay down in the act of adoration: in this state God showed him in a vision that the king's petition was granted. At dawn of day the king was seated on his throne; Zardusht appeared in the royal presence and came to his place; in a moment after, the king's chamberlain entering in great trepidation, said: "There are four terror-striking, awe-inspiring horsemen at the door: —

"Never before have I beheld horsemen of such a kind."

The king asked of Zardusht: "Who are these persons?" but he had scarcely done speaking before all the four horsemen dressed in green, completely armed, of majestic port, drew near the throne; these four cavaliers were of the number of those angels who are nearest the just God, and are of the great Amshasfands, namely, *Bahman*, *Ardibahist*, *Azarkhurdad*, and *Azargushtásp*, who thus addressed the king: "We are angels and the envoys of God. The Dispenser of justice thus declares: 'Zardusht is my prophet, whom I have sent to all the inhabitants of the earth; attend well to him; if thou devote thyself to his way, thou art delivered from hell. Never inflict pain on him; and when thou obtainest thy desires, avert not thy head from his commands.'"

King Gushtasp, although in magnanimity immovable as mount *Alburz*, yet through the majesty of the angels and their awful presence, fell senseless from his throne: on recovering himself he thus addressed the righteous Lord: —

"I am the lowest of all thy servants
And have girt up my loins to execute thy orders."

When the Amshásfands heard this answer, they departed; and the military, on learning this wonderful occurrence, were all assembled: the king also, trembling all over, apologized to Zardusht: —

"Thy command sits upon my soul;
My spirit is like the son of the Lord;
My body, soul, and wealth are all to the devoted,
By order of the just and glorious Creator."

The prophet of the Lord replied: "May good tidings ever attend thee! I have entreated from the Almighty the completion of thy desires, and my prayer has been granted." Zardusht then ordered that for the purpose of the *Yashtan-i-darún*, that is, "the recitation and breathing out of prayer," they should make ready in an inner apartment wine, sweet perfumes, milk, and a pomegranate; and over these he performed *Yasht*, or "the recitation of prayers," in a low voice, out of the *Avesta* and *Zand;* after this ceremony they gave Gushtasp some of the hallowed wine, on the mere tasting of which he became insensible and rose not up for three days: in that interval his spirit ascended to heaven, and there beheld the celestial nymphs, their palaces, progeny, and attendants; the blessings of paradise; the different gradations of rank among the virtuous, and the grade reserved for himself.

The prophet next presented to *Bishutan* some of that hallowed milk, on drinking of which he was delivered from the pangs of death and obtained eternal life. Some of the Yezdánian doctors hold, that by eternal life is implied the knowledge of one's own essence and soul, which never admit of decay; milk is also mentioned, as it constitutes the food of children and science is the food of spirit; on which account they have likened science to consecrated milk. He next gave *Jamasp* some of the hallowed perfume, through the efficacy of which universal science shed its lustre on his heart; so that, from that very day of his existence, whatever was to come to pass until the day of judgment was clearly comprehended by him in all its details. He then gave one grain of the hallowed pomegranate to *Isfendiar*, who on eating it instantly became brazen-bodied, and his frame grew so hard that no bow could make an impression on it.

When the great king awoke from his vision, he broke out into praise and adoration; after which he called for Zardusht, to whom he related what he had witnessed, and commanded all men to receive the pure faith; then, being seated on his throne, he ordered the prophet of the Lord to recite some sections of the *Zand* in his presence. On hearing the *Avesta*, the demons fled and concealed them-

selves under the earth. The great king next commanded that in every city the Mobeds should attend to the observance of fire, erecting domes over it, and keeping stated festivals and times.

The Precepts Given by Zardusht to the King and to All Mankind

The prophet Zardusht, having read to the king some sections concerning the greatness and majesty of the Almighty, said to him: "As thou hast adopted the ways of God, the joy of paradise is to be thy portion; but he who abandons that way is hurried off to hell by Ahriman, who feels delighted, and on making the capture says to his victim: 'Because thou hast abandoned the ways of God, therefore art thou fallen into hell.' But the just God is liberal to his servants, and has sent me to them, saying: 'Communicate my covenant to all created beings, that they may abandon their perverse ways.' I am his prophet sent to thee that thou mayst guide mankind to the right road; as the final result of persevering in the way of God is the attainment of paradise; and the retribution of devotedness to Ahriman is hell. He moreover commanded me: 'Say thou to mankind, if ye adopt the pure faith, then shall paradise be your place; but if ye receive it not, you follow the institutes of Ahriman, and hell shall be your abode.' The several demonstrations of Zardusht and his wondrous works are to you an abundant proof of the truth of his faith. Know also that at first he sought the world; but finally regarded wife, children, and relations as strangers to himself; he has moreover attained to such perfect faith, that the king and the mendicant are the same in his sight. He has enjoined me nothing more than this: neither has he given me permission to be your intercessor or to entreat from him remission of your sins: for protection extended to the evil doer is itself criminal, and the chastisement of evil deeds is true religion: he enjoined me also to entertain hope of his favor from my words and deeds."

> Look to your acts and words, for they produce their sure effect,
> The same seed that people sow, such the harvest they shall reap.

It is also expressly stated in the glorious Koran to the same purport: "On the very day when the spirit (Gabriel) and the angels shall be ranged in their order, nobody shall speak except him to whom the Merciful will permit it, and who will say nothing but what is just." In another place it is declared: "Truly thou canst not direct whomsoever thou lovest; but God will direct whomsoever he pleases." It is also recorded in the traditions, that the asylum of prophecy (on whom be blessings!) said to the beautiful Fatima: "O Fatima! fear nothing, for thou art the prophet's daughter; perform good works! again I say, perform good works!" He also proposed this additional proof! "Not one of the eminent, eloquent, learned, or wise men of the world can produce a composition which in the least resembles the volume I have sent down; if they are able let them declare it; but as they are unable, let them confess that this is the voice of God: a similar statement has also been made in the divine words of the Koran: 'produce ye a chapter resembling it.' Again of the many prophets who appeared on earth, all were ignorant of future events except Zardusht, who in the *Zend-Avesta*, clearly expounded whatever was to come to pass until the day of judgment, whether good or evil.

"Concerning kings inspired by truth, religion, and justice,
There are minute details if thou wilt call them to mind:
The names of all he has consigned to lasting fame,
Their every act and deed, whether just or unjust alike."

Moreover no prophet, save Zardusht, bestowed in the presence of God benedictions on the military class whose hearts were rightly affected toward him.

To the follower of his faith he said, if to the true believers
Thou doest good, then good shall result to thee.

But above all he has said: "God has commanded me: 'Say thou to mankind they are not to abide in hell forever; when their sins are expiated, they are delivered out of it.'"

It is generally reported that Zardusht was of *Azarbadgán* or *Tabruz;* but those who are not *Behdinians*, or "true believers," assert, and the writer of this work has also heard

from the Mobed *Torru* of *Busáwári*, in Gujurat, that the birth-place and distinguished ancestors of the prophet belong to the city of *Rai*.

A Mobed has transcribed as follows from the *Avesta* and *Zand:* when the Amshásfand Báhmán, pursuant to God's command, had borne the prophet Zardusht to heaven, he thus entreated of the Almighty: "Close the door of death against me. Let that be my miracle." But the righteous Lord replied: "If I close the gates of death against thee, thou wilt not be satisfied; nay, thou wouldst entreat death from me." He then gave Zardusht something like honey, on tasting of which he became insensible; like one in a profound sleep has visions, he became acquainted with the mysteries of existence, clearly perceiving the good and evil of whatever is in being; nay, he knew the number of hairs on the sheep, and the sum of the leaves on a tree. When his senses were restored, the Almighty asked him: "What hast thou seen?" He answered: "O supreme Ruler! I beheld in hell, along with Ahriman, many wealthy persons who had been ungrateful in this world; and I found in the supreme paradise many persons, rich in gold and silver, who had worshiped the Lord and been grateful to him. I moreover saw in hell many who were eminent for wealth, but who were childless; and many an indigent Durvesh, the father of many children, in the enjoyment of paradise. I saw moreover a tree with seven branches, the shadow of which extended far and wide; one branch of gold, the second of silver, the third of copper, the fourth of brass, the fifth of tin (or lead), the sixth of steel, the seventh of mixed iron." The Lord then said to His prophet: "The tree with seven branches is the series of events in the world, in which agitation arises from seven sources through the revolution of the spheres; the first or golden branch typifies the way and attraction by which thou hast come to My presence and attained the prophet's office; the second or silver branch signifies that the great sovereign of the age shall receive thy system of faith, and that the demons shall hide themselves in dismay; the third or copper branch is the period of the Ashkanian kings.—

"He who is not a true believer
Holds in abhorrence the pure in faith.
The great stock of fortune shall at this time
Be torn piecemeal and scattered all over the world."

The fourth, or the branch of brass, typifies the reign of Ardashir, the son of Sássán, who shall adorn the universe with the true faith and re-establish the pure institutes; the people will embrace the faith through the force of demonstration: they will pour molten copper and brass on the breast of Arzabad, and his person shall receive no injury. The fifth, or leaden branch, is the reign of Báhrám Gor, during which mankind will enjoy repose.—

"When mankind are in the enjoyment of happiness,
Ahriman is grieved beforehand at this prosperous state."

The sixth branch, or that of steel, is the reign of Nushirwan, through whose equity the aged world shall be restored to youth; and although *Mazdak* of corrupt heart shall pursue his designs, yet will he be unable to do any injury to the pure faith. The seventh branch, or that of mixed iron, is emblematic of the time when the period of a thousand years verges to its end, and the royal dignity falls to *Mazdakin*, and no respect remains to the pure faith; then a people clothed in black, oppressors of the poor, without title, reputation, or merit, friends to tumult and wickedness, fraudulent, hypocritical, and deceitful, bitter of heart like aloes, with honied tongue, traitors to bread and salt, ungrateful, speakers of falsehood, alike building the most magnificent mansions and fond of ruined caravanserais, seeking the ways of hell, having conspired together will destroy the fire-temples, and turn to themselves the spirit of the inhabitants of Iran. The sons and daughters of the nobles shall fall into their hands, and the children of the virtuous and mighty become their attendants; nay, this race shall make a covenant-breaker king over them:—

"That person among them obtains both power and rank,
Whose career is directed to the production of misery."

When this millennium comes to a termination, the clouds shall mostly appear unattended by rain; the rains not fall

in their season; heats predominate; the water of rivers be lessened; few cows or sheep be left remaining; and men despicable in figure, small of stature, weak in form, shall then be met with.—

«The speed of the horse and the rider shall suffer diminution,
And no productive energy remain in the bosom of the sown field.»

Men shall gird the sacred zone in secrecy, and drag on a dishonored existence, forgetting altogether the *Náúroz* and *the festival of Farvardín*.

«The mouth of Safandármuz shall be opened wide,
And the hidden treasures cast forth and exposed to view.

An evil-disposed rapacious host of Turks shall come to Iran, and force away the crown and throne from its chieftains. O Zardusht! communicate these tidings to the Mobeds, that they may impart them to the people.» Zardusht replied: «How shall the professors of the true faith be able to perform their worship?» to which this answer was given: «When the second millennium commences, mankind shall behold more calamity than was witnessed in the times of Zohák and Afrasiáb; and when that period is terminated, there will not be found any one of the least merit among the professors of the true faith.

«From every quarter they shall prepare to assail Iran,
With their chargers' hoofs they shall lay it waste.»

Zardusht said: «O righteous Ormuzd! after so much toil, abridgment of life and long-protracted suffering, shall not the professors of the true faith find some intercessor; and how can discomfiture overtake those clothed in black vestments?» The Almighty answered thus: «Pain is not to last forever; when the black ensign is displayed, a host arrayed in red vestments and helmets shall come forth from the formidable room; and the land of Khorasan be desolate by flood and vapor; the earth shall tremble and the cultivated fields be laid waste; Turk, Rúmite, and Arab encounter each other; and the borders of Turan be made a wilderness by Turks, Persians, and Hindoos; the sacred fire be borne to *Dush-khargar*, or 'the mountainous region'; and, through invasions, Iran become one scene of desolation.» The prophet

then said: "O Lord! however short the duration of this people may be, they will surely destroy life; how then shall these wicked be exterminated?" To which he received this answer: "The standard of an army arises out of Khorasan, and then Hoshidar is separated from his mother; when he arrives at the age of thirty, he will follow the ancient mode of faith, and become sovereign of Hindustan and China; he shall have a son of the Kaianian race, named Bahram and entitled Hamawand, but whom his nation will call Shapur: on the birth of that illustrious child, the stars shall drop down from heaven; and his father pass away from this world in the month of *Aban* and the day of *Baud*. When this son has attained twenty-one years of age, he shall march in every direction with a numerous host, and proceeding with his troops to Balkh and Bokhara, advance into Iran with the armies of India and China. A man professing the good faith in the mountain region will then exert himself, and bringing up an army from Khorasan and Sistan, come to the aid of Iran: —

> "From Kishtí Duwál, Roome, and Firingstan,
> From demons clothed in black, like piebald wolves.

Three mighty battles shall then ensue, which will render Persia the land of mourning; after which will arise an exalted avenging prince who shall obtain the victory. In those days a thousand women shall not be able to find one man; and if they should perchance behold one, they shall be filled with astonishment. When those times are come to an end, I shall send Serósh toward Jerusalem and summon Bishutan, who will issue forth with a company of one hundred and fifty virtuous men, and duly perform *Yasht*, or 'prayer,' on which Ahriman will engage in battle with them; but, on hearing the sound of the *Hadokht* and the *Ashtawazand*, the partizans of Ahriman shall flee out of Iran. A prince, Báhrám by name, shall then ascend the throne, bring back the sacred fire, and restore the institutions of ancient times, and the seed of the wicked shall then be exterminated; finally, when Bishutan beholds every thing duly arranged, he will return with royal pomp to his own palace."

Viráf's Excursion Through Heaven and Hell

Zaratusht Báhrám thus relates concerning the account of heaven and hell given by *Ardaiviráf*.* It is recorded that, when the power of *Ardeshir Babagan* was firmly established, he assembled around him forty thousand virtuous Mobeds and Dustars, out of which number he selected four thousand; of those thus selected he set apart four hundred, who knew by heart the greater part of the Asta; of these four hundred he again chose out forty learned doctors; and from these he selected seven unblemished sages, equally free from mortal and venial sins, whom he thus addressed: "Let whichever of you is able divest himself of body, and bring us intelligence concerning heaven and hell." These righteous men made answer: "For such a purpose there is required a man who from the age of seven upward has not committed sin." After which these sages selected from among them one, named *Ardai Viráf*, whom they knew to be possessed of this excellence, and, accompanied by the great king, they all repaired to *Azar Khúrdád*, which was a fire-temple; having there prepared a golden throne for *Ardai Viráf*, the forty thousand professors of the faith performed *Yazash*, that is, recited prayers according to the prescribed mode. Ardáiviráf, having drunk a cup of hallowed wine which he received from the Dustúr, lay down on his couch and did not arise before the expiration of a week; his spirit, through the efficacy of the divine word, having been separated from the body, those six Dustúrs all the while standing around his pillow. On the eighth day Ardáí, arising from sleep, ordered a scribe to be brought, who should commit to writing all his words; and he thus spoke: "When I fell asleep, *Sirushi*, who is called also *Surúsh Ashú*, or *Ashú* simply, or 'the Angel of paradise,' came near. Having made my salám, I explained the motives of my coming to the other world. He took my hand and said: 'Ascend three steps.' I obeyed, and arrived at the *Chanyud Pul*,

* Ardai Viráf or Arda Viráf or Virasp, also simply called Viraf or Virasp, was, about the year 200 of our era, one of the most zealous followers and defenders of Zoroaster's religion.

or 'the straight bridge of judgment' (the sarát of the Muhammedans). The accompanying Angel pointed me out the road, when I beheld a bridge finer than a hair and sharper than a razor, and strong, and its length was seven-and-thirty *rasans*, or cords. I beheld a spirit just parted from the body in a state of tranquillity; on its arrival at the bridge of judgment, a fragrant gale came from mid-day or the east, out of which issued forth a beautiful nymph-like form, the like of which I never before beheld. The spirit asked her: 'Who art thou of such surpassing beauty?' She replied: 'I am the personification of thy good deeds.'"

"I then saw *Mihr Ized*,* at whose side were standing *Rash Rast* and *Sarúsh Ized* holding a balance in his hand, and angels assembled around them. Now Mihr Ized is the angel whose province it is to number and estimate people in regard to rewards and punishments. Rash is his minister of justice and the lord of equity; and Sarúsh is the lord of messages and the master of announcements. To these I made my salam which they returned, and I passed over the bridge. Several spirits then appeared who addressed me affectionately; Bâhmán next appeared and said to me: 'Come on, that I may show thee the *Gah-i-zarin*' (or golden place, which is the same as the celestial throne). I proceeded with him to a beautiful throne, where I beheld the spirit before mentioned, whose deeds were personified by a beauteous form, with the *Ashwan*, or 'pure spirits,' and the inhabitants of paradise around him, with the spirits of his relations rejoicing as on the arrival of a long-absent traveler from his abode; then Bâhmán took his hand and brought him to a place worthy of him. When I had pro-

*Mihr Ized is the same as Mithra. He is the most active champion against Ahriman and the host of evil genii; he has one thousand ears and ten thousand eyes; a club, a bow, arrows, and a golden poinard in his hand; he traverses the space between heaven and earth; he gives light, that is the sun, to the earth; he directs the course of water, and blesses mankind with progeny and the fruits of the field; the earth receives from him its warriors and virtuous kings; he watches over the law, and maintains the harmony of the world. After death, he not only grants protection against the attacks of the impure spirits, but assigns heaven to the souls of the just.

ceeded a little onward, I beheld a lofty portico, where by order of Surúsh I addressed my prayers toward the place of God, and my sight became darkened through the effulgence of light. Surúsh again brought me back to the bridge of judgment, around which I beheld a number of persons standing with folded hands. I asked: 'Who are those persons?' Surúsh answered: 'These are the weak in faith, who remain in this state until the day of judgment; if they possessed an additional particle of virtue, equal in weight to one of the hairs of the eyelash, they would be relieved from this calamity.' I then beheld another assemblage like unto shining stars. Surúsh said: 'This is the *Satra Payah* (or the sphere of the fixed stars); in these are a people who with all their wealth observed not the *Gítí Kharíd* (the purchase of the other world) and the *Naú Roz* (or the festival of the new year.)' He next brought me to the *Máh Páyah* (or lunar sphere), where I beheld spirits resplendent as the moon. The angel said: 'This *Máh Páyah* is also one of the spheres of paradise, in which are those who have performed every kind of meritorious act and deed, except observing the *Naú Roz*.' He then conducted me to the *Khúrshíd Páyah* (or solar sphere) where I beheld spirits exceedingly bright, radiant as the sun. The angel said: 'In the solar sphere are the persons who have observed the *Gítí Kharíd* and the *Naú Roz*.' At his command, I then addressed my prayers to the *Warakt* and *Khurah-i-Yazdan*, or 'light of the Almighty': perception and intellect, through the effects of terror and overpowering awe, began to flee from me; a voice, however, from which I obtained renovated energy, came to my hearing: there was then some oil given me to drink out of a golden cup: I partook of it and found it of an incomparable taste: they told me that it was the food of the people of paradise. I next beheld *Ardi Behést*, to whom I made my salam. He said to me: 'Place on the sacred fire wood free from moisture.' Surúsh then bore me off to *Kurutaman*, or 'paradise,' in the light of which I became bewildered in astonishment: I knew none of the precious stones of which it was composed. The angels, by the command of the Almighty, took me round every part of it. I next came to a place where I beheld an illustrious

assemblage enveloped in *Khurah*, that is, 'radiance and pomp.' *Surúsh Ashir* said: 'These are the spirits of the munificent and noble-minded.' After this I saw a great multitude in all magnificence. Surúsh explained to me: 'These are the spirits of all who have observed the *Naú Roz*.' Next them I beheld an assemblage in the enjoyment of all magnificence and happiness. Surúsh observed: 'These are the spirits of just princes.' After this I beheld blessed spirits in boundless joy and power. Surúsh explained: 'These are the Dustúrs and Mobeds; my duty is to convey that class to this honor.' I next beheld a company of women rejoicing in the midst of great pomp. Surúsh Ashú and Ardibahést observed: 'These are the spirits of women who were obedient to their husbands.' I then beheld a multitude of majestic and beautiful persons, seated along with angels. Surúsh said: 'This class consists of Hírbuds and Mobeds, the attendants on fire-temples, and the observers of the *Yasht* and *Yazisht* of the Amshasfands.' After these I saw an armed assemblage in a state of the highest joy. Surúsh informed me: 'These are the spirits of the champions who fought in the ways of God, maintaining their country and the husbandmen in a state of prosperity and tranquillity.' I next beheld a great assemblage in the enjoyment of all delight and gladness. Surúsh observed: 'These are the spirits of the slayers of the *Khurástár* (or noxious animals).' After this, I witnessed a people given up to sporting and happiness. Surúsh observed: 'These are the spirits of the husbandmen, over whom *Safándarmuz* is set; he consequently presides over this class, as they have propitiated him by their acts.' I next beheld a great company surrounded by all the appliances of enjoyment. Surúsh said: 'These are the spirits of shepherds.' After this, I beheld great numbers in a state of repose and joy, and the elemental principles of paradise standing before them. Surúsh observed: 'These are the heads of families, friends to building, who have improved the world by gardens and water-courses and held the elements in reverence.' I next came to another class, endowed with prophet-like radiance, of whom Surúsh remarked: 'These are the spirits of *Jádóngóis*.' By *Jádóngóis* is meant one who solicits money from the wealthy

to promote the way of the Lord, and who expends it on noble foundations and holy indigent persons.

"What can I say concerning the black-eyed nymphs — the palaces, offspring, and attendants — the drinks and viands? —any thing like which I know not of in this elemental world.

"After this Surúsh and Ardibehést, taking me out of paradise, bore me off to behold the punishments inflicted on those in hell. First of all, I beheld a black and gloomy river of fetid water, with weeping multitudes falling in and drowning. Surúsh said: 'This water is collected from the tears shed by relatives on the death of a person; and those who are drowning are they whose relatives, after their death, break out into mourning, weeping, and tears.' I next proceeded toward the bridge of judgment, where I beheld a spirit rent from the body, and mourning for its separation: there arose a fetid gale, out of which issued a gloomy figure, with red eye-balls, hooked nose, hideous lips, teeth like columns, a head like the kettle of a minaret, long talons, spear-like fangs, snaky locks, and vomiting out smoke. The alarmed spirit having asked, 'Who art thou?' he answered, 'I am the personification of thy acts and deeds.' On saying this, he threw his hands around the spirit's neck, so that his lamentations came to the bridge of judgment, which is sharper than a razor: on this the spirit having gone a little way with great difficulty, at last fell into the infernal regions. I then followed him, accompanied by Surúsh and Ardibehést: our road lay through snow, ice, storms, intense cold, mephitic exhalations, and obscurity, along a region full of pits: into these I looked, and there beheld countless myriads of spirits suffering tortures. They all wailed bitterly, and the darkness was so thick that one was unable to perceive the other, or to distinguish his lamentation: three days such punishment is equal to nine thousand years, and the same calculation applies to the other pits, in all of which were serpents, scorpions, stinging and noxious creatures: whatever spirit falls into them

> "Was stung by one and torn by another,
> Was bit by this, and pierced by that.

"Surúsh having taken me below, I there beheld a spirit with a human head and serpent-like body, surrounded by many demons who were applying the torture to his feet, and smiting him in every direction with hatchets, daggers, and maces, while noxious creatures were biting him on all sides. Surúsh observed: 'This was a man of vile passions.' I next saw a woman who held in her hand a cup filled with blood and corrupted matter; demons kept striking her with clubs and spears until she swallowed the nauseous draught, on which they instantly replaced a similar bowl in her hands. Surúsh remarked: 'This woman, while laboring under periodical illness, approached the elements of fire and water.' I then beheld a man wailing piteously, whose head they were scalping with a poniard: Surúsh said: 'This was a shedder of innocent blood.' I next saw a man who was forced to swallow blood and corrupted matter, with which they were continually supplying him. The demons in the meantime tortured him, and placed a heavy mountain on his breast: Surúsh stated this to be 'The spirit of a dissolute man, who seduced the wives of other men.' After this, I beheld a spirit weeping through hunger and thirst; so intense was his craving, that he drank his own blood and devoured his own flesh. Surúsh stated: 'This is the spirit of one who observed not the *Báj** when partaking of food, and who on the day of Aban partook of water, fruit, and bread, so that the angels *Khurdád* and *Murdád* were displeased with him.' I next beheld a woman suspended by her breasts and noxious creatures falling on her. Surúsh said: 'This is a woman who deserted her husband and went after another man.' I then saw a great multitude of spirits, furiously assailed by rapacious animals and noxious creatures. Surúsh stated thus: 'These are persons who adopted not the *Kashti*† or sacred

* Báj, or Váj, signifies in general religious silence, or an inarticulate murmuring of prayers. This is practiced before eating, and is to be followed by an inviolable silence during the repast.

†*Kashti* is a girdle commonly of wool or of camel's hair, consisting of seventy-two threads, to go at least twice round the body, say, about ten feet in length. The breadth depends upon the thickness of the threads. It is tied about the *saderé*, which is a sort of white

cincture as worn by professors of the excellent faith.' I next beheld a woman hung up, with her tongue protruding from the hind part of the neck. Surúsh observed: 'This is a woman who obeyed not her husband, and replied to him with harsh answers and opposition.' I then saw a man eating with a ladle the most noxious things, of which if he took too small a portion, demons smote him with wooden clubs. Surúsh observed: 'This is the spirit of one who betrayed his trust.' I after this beheld a man hung up, surrounded by seventy demons, who were lashing him with serpents instead of scourges; and meanwhile the serpents kept gnawing his flesh with their fangs. Surúsh Ashú said: 'This is a king who extorted money from his subjects by torture.' I next beheld a man with wide-opened mouth and protruding tongue,

«With serpents and scorpions covered all over,
The one lacerating with fangs, the others lashing with their tails.

Surúsh said: 'This was a tale-bearer, who by his lies caused dissension and strife among mankind.' After this I saw a man, every ligature and joint of whose body they were tearing asunder. Surúsh said: 'This person has slain many four-footed animals.' I next beheld a man exposed to body-rending torture, concerning whom Surúsh said: 'This was a wealthy, avaricious man, who employed not his riches for the useful purposes of either world.' I then saw a person to whom was offered all sorts of noxious

shirt, worn immediately upon the skin, with short sleeves, open above and commonly not passing the hips. This girdle was worn by the Parsees from time immemorial. They pretend that Jemshid, being instructed by Hom, the primitive legislator, invented the Kashti. Before the time of Zoroaster, it was worn indifferently as a scarf, or wrapped around the head. The monuments of Persepolis exhibit persons wearing the Kashti. Not to wear it in the fifteenth year is a great sin; the day on which it is taken for the first time is a festival, and daily prayers are prescribed before putting it on, and frequent ceremonies are connected with it (*Zend-Av.*, t. II. p. 529). Nothing can be right or good that is done without the Kashti: «ungirt, unblessed.» We have here a striking example how a custom originally suggested by simple convenience, to be girt, or to be ready *accingere se*, acquires by religious prescription an importance far beyond its intended use and purpose.

creatures, while one foot was free from all kind of suffering. Surûsh said concerning him: 'This is the spirit of a negligent person, who did not in the least attend to the concerns of the world or the world to come. As he once passed along the road, he observed a goat tied up in such a manner that it was unable to get at its food: with that foot he tossed the forage toward the animal, in recompense of which good act that foot is exempt from suffering.' I next beheld a person whose tongue was laid on a stone, and demons kept beating it with another. Concerning him Surûsh observed: 'This person was an habitual slanderer and liar, through whose words people fell into mischief.' I then saw a woman whose breasts the demons were grinding under a millstone. About her Surûsh observed: 'This woman produced abortion by means of drugs.' I next beheld a man in whose seven members worms had fixed themselves. Concerning him Surûsh said: 'This person gave false witness for money, and derived his support from that resource.' After this I saw a man devouring the flesh of a corpse and drinking human gore. Surûsh observed: 'This is the spirit of one who amassed wealth by unlawful means.' I afterward beheld a great multitude with pallid faces, fetid bodies, and limbs covered with worms. About these Sarûsh Ashû observed: 'These are hypocrites of satanic qualities, whose hearts were not in accordance with their words, and who led astray the professors of the excellent faith, divesting themselves of all respect for religion and morality.' I next saw a man the members of whose body hell-hounds were rending asunder. Concerning him Surûsh said: 'This man was in the habit of slaughtering water and land dogs.' I next beheld a woman hurled into snow and smitten by the guardians of fire. About her Surûsh said: 'When this woman combed herself, her hairs fell into the fire.' After this I beheld another woman tearing off with a poniard the flesh of her own body and devouring it. Surûsh said: 'This is an enchantress who used to fascinate men.' Next her I saw a man whom the demons forced by blows to swallow blood, corrupted matter, and human flesh. Concerning him Surûsh said: 'This man

was in the habit of casting dead bodies, corrupted matter, finger nails, and hair into fire and water.' I afterward beheld a person devouring the flesh and skin of a dead body. Surúsh said: 'This person defrauded the laborers of their hire.' I next beheld a man with a mountain on his back, whom with his load they forced through terror into the midst of snows and ice. Surúsh observed: 'This was an adulterer, who took the wife from her husband.' I afterward saw a number of ill-fated person up to their necks in ice and snow, before each of whom was a cup filled with gore, and hair, and impurities, which through terror of blows and clubs, they were obliged to swallow. Surúsh observed: 'These are persons who used warm bathing along with the *Batardeen* (or the enemies of the faith) washing their bodies and heads in such unclean and polluted baths.' I then beheld a person groaning under the weight of a mountain. Concerning him Surúsh said: 'This man laid heavy taxes on the people, established evil ordinances, and oppressed mankind.' Next him I beheld one digging up a mountain with his fingers and nails, while the superintendent kept smiting him with a viper. Surúsh said: 'This is a man who by violence seized on the lands of others:'

"As long as this earth and place continue to exist,
So long, by way of retribution, shall this spirit be thus employed.

I afterward saw a man the flesh of whose shoulders and body they were scraping off with a comb of iron. Concerning him Surúsh said: 'This man was an egregious violator of promises and breaker of engagements.' I then beheld a great multitude whose hands and feet they were smiting with bludgeons, iron maces, and such like. Concerning these Surúsh observed: 'This class is composed of promise-breakers and the violators of covenants, who maintained friendship with *Darwands*, or those hostile to the faith.'

"Surúsh, Ashú, and Ardibehest then led me from that abode of misery to *Girutuman*, 'the seat of supreme bliss,' or 'paradise on high,' which is called 'the heaven of

heavens.' On beholding the light and splendor of the righteous Lord, I became entranced, and this spirit-reviving voice reached my ears: 'Through thy virtuous words and actions, which have been conformable to the excellent faith, joined to the co-operation and energy of intellect, thou hast resisted all the demons which infest the body, and hast therefore attained to this rank.' Surûsh then taking me by the hand, said: 'Communicate to mankind all thou hast heard.' He next took me down to paradise, where several spirits received me and said: 'Reveal these mysteries to our relations, that they may beware of sin.' I next came to the lunar mansion, where they addressed me in the same manner. I afterward reached the starry mansion with the same two companions, and here also the spirits advanced to receive me, saying: 'Counsel our relations to make *Yasht* and *Yazisht* (to pray in a low murmuring tone at meal-time) and to cleave firmly to the festival of the *Naû Roz*, and the girding of the cincture; had we observed these rites, we should not have remained in this mansion, but gone on to Paradise.' It appears to follow from what has been stated, that the starry mansion or zodiacal sphere is below that of the moon; the Yezdanians however say, that the starry mansion signifies the mansion of the spirits who below the lunar sphere are not exempted from sufferings, but are attached to the bodies of the virtuous by means of the zodiacal signs.

"I next came to *Chînawad Pul* (the bridge of judgment) where many spirits thus addressed me: 'Tell men to leave sons behind them in the world, or otherwise they must, like us, remain here.'

> "We behold paradise in distant perspective,
> But are far removed from its enjoyment.

Another company of spirits said: 'Let not men look at the wife or mate of another; and let them hold up none to suspicion: otherwise they must remain here like us, until our injured enemy comes hither from the world: if he be propitiated, we may be delivered.'

"Surûsh and Ardibehest then brought me to the lower world and bade me adieu."

When the scribe had written down all the words of Ardi Viraf, he read them over to the great king, who thereupon duly promulgated the excellent faith, and sent Mobeds to all the borders of Iran.

The Hundred Gates of Paradise

The Dustúr Shah Zadáh says in the volume of the *Sad Der*, or "the hundred gates,"* the excellent faith has been received from the prophet Zardusht, the son of Purshasp, the son of Khajarasp, the son of Hujjús, the son of Asfantaman; on him the Almighty graciously bestowed the *Avesta* and *Zand*, and through divine knowledge he comprehended all things from eternity to infinity. This is the hundred-gated city constructed from the world of truth, that is, the celestial volume.

> The mighty, through means of the Asta, Zand, and Pazand,
> Have constructed on its outside a hundred gates.
> Behold what a system of belief Zardusht has introduced,
> In which a hundred gates give admission to his city of Faith.

Gate the first is the belief and acknowledgment of Zardusht's prophetic character; for when the spirit on the fourth night (after quitting the body) comes to the bridge of Chinavad, where *Mihr Ized* and *Rash Ized* take account of its actions, in the *Kirfah*, or "good deeds" exceed the sins by one hair's point, they bear the spirit off to paradise, but always on the condition of having professed the faith of Zardusht.

Gate the Second.—It is necessary to be ever vigilant, and always looking on a trifling sin as one of magnitude, to flee far from it; because, if the virtuous deeds exceed the sinful acts by even the point of one of the hairs of the eye-lashes, the spirit goes to paradise; but should the contrary be the case, it descends to hell.

* The Sad-der naser is an abridgment of practical and ceremonial theology, called Sad-der, or "one hundred doors," because the hundred chapters of which it is composed are like so many doors leading to heaven. Some Parsees think that the original was written in Pehlvi.

Gate the Third.—The pursuits of a man should be of a virtuous tendency; because, while thus engaged, if he be overpowered by robbers or foes, he shall receive fourfold in paradise; but if he be slain in any vain pursuit, it is the retribution due to his acts, and hell is his abode.

Gate the Fourth.—A man must not despair of God's mercy; for Zardusht says: "I beheld one whose body, with the exception of one foot, was entirely in hell; but that foot was outside. The Lord said: 'This person, who ruled over thirty-three cities, never performed good deeds; but having one day observed a sheep tied up at a distance from her food, he with this foot pushed the grass near her.'"

Gate the Fifth.—Let all men exert themselves to observe the rites of *Yasht*, and the *Nań Roz*, and if they cannot themselves perform these duties, let them purchase the agency of another.

Gate the Sixth.—Let men know that the meritorious works are six in number: 1. the observance of the *Gahambara*, or "six periods of creation;" 2. that of the *Favardigan*, or "five supplementary days of the year," with that of *Yashtan*, or "praying in a low, murmuring voice at meals;" 3. propitiating the spirits of thy father, mother, and other relations; 4. offering up supplications to the sun three times every day; 5. offering up prayers to the moon three times every month, that is, the beginning, middle, and last day of the moon; 6. offering up supplications in due form every year.

Gate the Seventh. — When sneezing comes on, repeat the entire of the forms called *Ita ahu virio*, and the *Ashem Vuhu*.

Gate the Eighth. — Be obedient to the Dustúrs and give them one-tenth of thy wealth; as that is a most meritorious work, or *Kirfah*.

Gate the Ninth. — A person should avoid all practices not sanctioned by the laws of nature, and must look on them as accursed: let all those found guilty of such deeds be put to death. This description of criminals are equally

guilty with the usurper Zohak, and Alkus, and Sarúrak, and Afrasiab, and Turbaraturas.

GATE THE TENTH. — It is incumbent on every man and woman to tie on the *Kashti*. By Kashti is meant a woolen cincture girded round the waist, in which they make four knots: the first to signify the unity of God; the second, the certainty of the faith; the third, that Zardusht was the prophet of God; the fourth to imply, "that I will to the utmost of my power ever do what is good."

GATE THE ELEVENTH. — Keep the fire burning, and let it not consume anything impure.

GATE THE TWELFTH. — Let not the shroud of the deceased be new, but let it be clean and old.

GATE THE THIRTEENTH. — The good man gives joy to the spirits of his father and mother, by celebrating the *Darun miezd** and the *Afernigán*,† or "funereal repasts." The Darun is a prayer recited in praise of the Almighty and of Azar: when they breathe out prayers in a murmuring tone over viands, they are said to be Yeshtah. Afrinigan also means one of the twenty Nosks of the Zand.

GATE THE FOURTEENTH. — Let them repeat the Ita Ahu three times over the collected nail-parings, and having each time drawn a circular line around them, let earth be poured

* The Miezd, that is, meats previously blessed and then eaten, either during or after the service; flowers, fruits, especially pomegranates and dates; rice, fragrant seeds, and perfumes; milk; the small cakes called Darun; the branches of the Hom and its juice, called Perahom; the roots of trees, particularly the pomegranate tree. The roots are cut, the milk, and in general all these offerings, are prepared with ceremonies described at great length in the *Ravaets*, or "ritual treatises."

† The Afirgans, or Afernigáns, are the prayers and benedictions recited during the Gahanbar or the last ten days of the year, and on the anniversary of deceased parents or relations: but the service on the third night after the decease is not to be neglected, as in that case the soul of the deceased would remain without protection until the resurrection. On the third night, at the Oshen Gah, or midnight, there are four services; one for each of the angels, Rashin Rast, Ram Izad, and Surush; the fourth in honor of the Ferouers of holy personages. In this last service are recited nine Kardés, or portions of the *Vispared*, and four dresses, fruits, and cheese are laid by for the officiating priest, along with the Darun.

on them with the shears, or let them be taken to some mountain.

GATE THE FIFTEENTH.— Whatever pleasing object meets the true believer's sight, he repeats over it the name of God.

GATE THE SIXTEENTH.— In the house of a pregnant woman keep the fire in without ceasing; and when the child is born, let not the lamp be extinguished during three days and nights.

They say that, on the birth of the prophet Zardusht, there came fifty demons with the design of slaying him; but they were unable to do him any injury as there was a fire kept up in the house.

GATE THE SEVENTEENTH.— On arising from sleep, bind the Kashti, without doing which enter upon no pursuit whatever.

GATE THE EIGHTEENTH.— Let the tooth-pick, after having been used, be concealed in a wall.

GATE THE NINETEENTH.— They give their son and daughter in marriage at an early period; as the person who has no son cannot pass over the bridge of *Chinavad*; let whoever is in that state adopt some one; if he should not find it feasible, it will then be incumbent on his relations and the Dustúr to fix on a son for him.

GATE THE TWENTIETH.— They esteem husbandry the best of all professions, and regard the husbandman with respect and honor.

GATE THE TWENTY-FIRST.— It is meet to give good viands to the professors of the pure faith.

GATE THE TWENTY-SECOND.— At the time of eating bread it is necessary to perform *Váj*:* and at the time of *Maizad* and *Afrinigán* to keep the lips closed; the true believer repeats the entire of the *Esha âad avizmidi* three times, and then eats bread; and when he washes his mouth, he repeats *Ashem Vuhu* four times, and the *Ita*

*THE PRAYERS RECITED BY PARSEES BEFORE MEAT.— "Ormuzd is king: now I make Izeshné to Ormuzd the giver of pure flocks the giver

aku virio twice. It is to be remarked, that *Wáj* or *Váj* is the *Barsom*, which consists of small twigs of the same length without knots, taken from the pomegranate, tamarisk, or *Hum;* these they cut with a *Barsomchin*, or knife with an iron handle. Having first washed the knife carefully, they recite the appointed prayers, after which, having cut off the Barsom with the Barsomchin, they wash the Barsomdan, or Barsom-holder, into which they put these small twigs. At the time of worship, while reading the Zand, and during ablution or eating, they hold in their hand a few of these twigs, according to the number required in each of these actions.

GATE THE TWENTY-THIRD.— The wealthy man bestows alms on the indigent Durvesh; he also practices *Jadongoi*, which consists in this, whatever donations the Behdínians make to the fire-temples, or to deserving objects, are by that person caused to be expended in the manner desired.

GATE THE TWENTY-FOURTH.— Beware of sin, particularly the day on which thou eatest flesh, as flesh-meat is the nutriment of Ahriman. If, after partaking of meat thou committest sin, whatever sins the animal has committed in this world shall be imputed to thee: for example, the kick of the horse, and the goring of the ox with his horns.

of pure waters, of pure trees, the giver of light, of earth, and of every kind of good.» This is to be recited once.

«Abundance and paradise are reserved for the just and undefiled person; he who does heavenly and pure works.» To be recited three times.

PRAYERS AFTER MEAT.— «It is the desire of Ormuzd that the chief (of the law) should perform pure and holy works. Bahman gives (abundance) to him who acts with holiness in the world. O Ormuzd! thou establishest as king whoever comforts and nourishes the poor.» To be repeated twice.

«Mayest thou remain always effulgent with light! may thy body be always in good condition! may thy body ever increase! may thy body be ever victorious! may thy desires, when accomplished, ever render thee happy! mayest thou always have distinguished children! mayest thou live forever! for length of time! for length of years! and mayest thou be received forever into the celestial abodes of the holy, all radiant with light and happiness! enjoy a thousand healths, ten thousand healths.»

Gate the Twenty-fifth. — Know that in thy faith there is no fasting, except that of avoiding sin: * in which sense thou must fast the whole year, and not remain hungry from morn until night, and style that fasting. Thou must endeavor to keep thy members free from sin, and there will be then no occasion to keep the lips closed against meat and drink; but it is altogether necessary to keep them closed against uttering any evil speech.

Gate the Twenty-sixth. — As soon as a child is born let them cause it to taste milk.

Gate the Twenty-seventh. — When going to bed repeat the forms which commence with the Ita; that is, repeat to the end the *Itá Ahu Viríyo*, the *Eshim Vahu*, etc.; repenting of thy sins of sight and hearing, known and unknown, committed or meditated, and imploring forgiveness; also, when thou turnest from one side to the other, repeat the whole of the Eshim.

Gate the Twenty-eighth. — When thou enterest into a covenant either with one of the pure faith or an unbeliever (*Durwand*), break it not, but maintain it inviolate.

Gate the Twenty-ninth. — When the believer's son attains the age of fifteen, the father appoints a Dustúr for his guidance, without whose direction and counsel he does nothing; for no good work is acceptable to God, unless the Dustúr be satisfied; he truly possesses such dignity in the sight of God, that he can remit one-third of any person's sins. Note, that the title of Dustúr is given to a spiritual director, or one skilled in the faith of Zaratusht.

Gate the Thirtieth. — When any undertaking occurs, and thou knowest not whether engaging in it be good or sinful, desist, and defer the enterprise until thou hast consulted the Dustúr.

*Of all the religions known, that of the Parsís is perhaps the only one in which fasting be neither meritorious nor even permitted. The Parsí, on the contrary, believes to honor Ormuzd by nourishing himself well: because the body, fresh and vigorous, renders the soul stronger against the bad genii; because the man, feeling less want, reads the word with more attention, and feels more courage for performing good works.

GATE THE THIRTY-FIRST. — The believer undertakes nothing on his own experience merely, without previously investigating its nature through his Dustúr, his relation, and the experience of the intelligent.

GATE THE THIRTY-SECOND. — Whoever studies the Avesta must learn to read it in the exact words; he must also meditate on it continually; for should it depart from his memory, he is guilty of sin. In ancient times, whoever had learned the Avesta and forgotten it, was not permitted to join the congregation, until he had again made himself master of it: nay, they threw bread before him as they would to dogs.

GATE THE THIRTY-THIRD. — It behooves a man to be liberal, showing favor to the Arzan, or deserving objects, for this only is profitable.

GATE THE THIRTY-FOURTH. — The religious pour not out water at night, particularly toward the *Wakhtar*, or "east"; but should it be indispensable, the believer, at the time of throwing it out, repeats the form of words commencing with the *Ita*, as far as enjoined. Neither does he draw water from the well at night; but when there is an inevitable necessity for it, he recites the formula of the Ita, as enjoined in their books. They seldom drink water at night; but if it be unavoidably necessary to drink, they fetch water from the well: moreover, they never pour out much water.

GATE THE THIRTY-FIFTH. — When they eat bread, they lay by three morsels for the dogs, and never ill use these animals.

GATE THE THIRTY-SIXTH. — When a cock crows out of season, they kill him not, but bring another to his aid, for the fowl having seen a *Darji* (demon) or some approaching calamity, gives notice of it.*

GATE THE THIRTY-SEVENTH. — If in any place a person who is destitute of fear should deposit a *Nisa*, or "carcass" under ground, expose and bring it forth.

*The cock is an animal held in great esteem by the Parsees, who are enjoined to keep one in their houses; Bahrám (Mars) appears under this form.

GATE THE THIRTY-EIGHTH. — It is by no means meet to slay animals in profusion, as every hair of theirs will in the other world be as a sword to the destroyer's body: but the slaughter of sheep is by far the most criminal; for they are of the *Sardah*, or "primary genus." This prohibition includes the goat, the kid, and the lamb; the cow and the horse; also the crowing cock, which during that time is as a drum: nay, it is equally improper to slay the cock which crows not; but should it be indispensably necessary to kill him, it will be proper to tie his head (that is, to perform the rite of Yashtan over his head).

GATE THE THIRTY-NINTH. — When thou art about to wash the face, join thy lips, and recite once the formula of the *Ashim Vuhu* as far as is prescribed; then wash thy face; and when thou shavest, recite the prayer of the *Kimna* and *Mazda* as far as the appointed place.

GATE THE FORTIETH. — Whoever performs *Barashnom** must be good in word and deed, for otherwise he is deserving of death. Whoever comes to the age of fifteen and performs not this rite, renders whatever he lays his hand on impure like himself. Note, that *Barashnom* signifies the purification of one's self by prayer.

* For *yarshanom*, which is in the manuscripts and in the edition of Calcutta, read *Barashnom*. This is the name of one of the four sorts of purifications prescribed to the Parsees; that called the *Barashnom of nine nights*, is believed the most efficacious. It is performed in a garden or in a retired place, where a piece of ground 90 feet in length and 16 feet in breadth is chosen for it, and, after having been cleaned and surrounded by a narrow ditch and a hedge, covered with sand. Therein, after the celebration of ceremonies during one or three days, a Mobed traces a number of furrows or trenches, called *Keishs*, and forms several heaps of stones according to prescribed rules; he prepares a beverage of ox's urine and water mixed with other sacred liquids: this the person to be purified drinks in sacred vases, then enters into the *Keishs*, accompanied by Mobeds and a dog; there he strips, and receives on his body wine poured over him, and washes himself with that given him by the Mobed. During prayers recited by the purificator and himself, he passes over several heaps of stones, his right hand on his head and his left upon the dog, and is then rubbed with dust; in his progress over other heaps of stones, he washes himself several times with water. This done, the purified person goes out of the trenches, and performs other ablutions with

GATE THE FORTY-FIRST. — On the arrival of the Farvardigán, the believer performs the *Darún Yezd*, *Yazish*, and *Afrín* during ten days. The Farvardigán are five damsels which spin, weave, and sew celestial garments : their names are *Ahnavad*, *Ashnavad*, *Isfintamad*, *Kukhashatar*, *Vahshúshpúsh*. Farvardigan is the name of the five supplementary or intercalary days of the Persian year. When the spirit quits this world it is naked; but whoever has duly performed the Farvardigán obtains from them royal robes and celestial ornaments.

According to the Yezdánián, these five damsels signify wisdom, heroism, continence, justice, and intellect; and in other passages they call them the five senses.

GATE THE FORTY-SECOND. — The true believer must beware of associating with those of a different faith; let him not drink out of the same cup with them. If an unbeliever pollute a cup made of brass, it must be washed three times; but if it be of earth, it cannot become pure.

GATE THE FORTY-THIRD. — Keep up the fire in thy house, and at night light it up.

GATE THE FORTY-FOURTH. — Show honor to thy instructor, father, and mother; as otherwise in this world distress shall be thy portion, and in the next, hell.

GATE THE FORTY-FIFTH. — A woman, in her periodical illness, must not direct her eyes to the heaven or the stars; to running water or a Mindáshú; that is, a pure or celestial man. She is to drink water out of any vessel except one of earth. When she eats bread, her hand is to be folded in the sleeve of her dress, and she is to wear a veil on her head.

GATE THE FORTY-SIXTH. — Refrain from Hamiyál, which means calumny, treachery, and adultery: for if the woman's

water before he dresses and puts on the *Koshti*, or "girdle." The individual who takes the *Barashnom* remains separated from other men during nine days, and at the end of the third, sixth, and ninth night, he washes himself with a prescribed quantity of wine and water, and is subject to other ceremonies. This is a very short abstract of the ceremonies practiced in our days.

husband forgive not the adulterer, he cannot, whatever may be his good works, behold the face of paradise.

Gate the Forty-seventh. — The believer must slay the *Kharástár*, or "noxious creatures." Of these it is most meritorious to destroy water-frogs, serpents, scorpions, flies, and ants. According to the tenets professed by the true believers, that is, the *Yazdánián* and *Abadián*, it is a meritorious work to destroy any creature which is injurious to animal life or oppressive to the animal creation; but the destruction of any creature which is not injurious to animal life, is not only improper, but the unjust oppressor draws down retribution on himself. The Yezdánián maintain, that whenever in ancient records the slaughter of a harmless animal is mentioned, the expression is used in an enigmatical sense.

Gate the Forty-eighth. — It is not proper to walk barefooted.

Gate the Forty-ninth. — Repent without ceasing: for unless attention be paid to this, thy sin accumulates every year, and becomes more aggravated. If, which God forbid! thou commit a sin, go before the Dustúr; and if thou find him not, to the Hírbud (or minister attending on the sacred fire); and if thou meet him not, repair to some professor of the pure faith; and if thou find not such a one, declare thy repentance before the majesty of the great light. In like manner, at the moment of departing from this world, let a man declare his contrition, and if he be unable, let his son, relative, or those present, perform this rite of penance at that time.

Gate the Fiftieth. — When a son or daughter attains the age of fifteen, it becomes necessary to bind the sacred cincture about the waist, as this forms the bond of duty.

Gate the Fifty-first. — If a child should die, from the first day of its decease during a space of seven years, "without the expression of grief, recite the Darún of its angel." On the fourth night after its decease, it is necessary to recite with *Yasht*, the Darún, or prayer of the angel Surúsh. Note, Yasht is the name given to one of the twenty-one Nosks

of the Zand, which is recited for the souls of the deceased; this they also repeat in the *Gahanbars; Nosk* also signifies a part or section.

GATE THE FIFTY-SECOND. — When thou placest on the fire a cauldron for dressing food, it must be of a large size, and two-thirds of it without water, so that when it boils, the water may not fall over on the fire.

GATE THE FIFTY-THIRD.— When they remove fire from one place to another, they lay it apart for a short time, until its place becomes cool; having taken care not to leave it heated, they bear the fire to its destined place.

GATE THE FIFTY-FOURTH.* — The true believers wash the face every morning with the *Ab-í-zúr*, or "water of power," and afterward with pure water.† After this they recite the formula of the *Kimna va Mazda*, and then wash the hands; this rite they call *Pavaj;* but if they wash not the hands in the *Ab-í-zúr*, their recitation is not accepted.

GATE THE FIFTY-FIFTH.— The faithful instruct their sons in the knowledge of religion, and hold in high honor the Kirbud who teaches them.

GATE THE FIFTY-SIXTH.— On the return of the day of *Khurdád* in the month of Farvardín (the 6th of March), they collect in one place a portion of all the fruits they can find. The true believers then continue to offer them up and to pray over them, repeating the praises of the Lord, in order that their condition may be improved that year; as on this day the angels give nutriment to mankind. When any one has thus prayed, the Amshaspand Khurdád

*The Parsees use for their purification seven things: plain water; *Padiav* water; water of power, or *ab-í-zúr* (according to Hyde, golden water); *Yeshtí* water; earth; *Noreng gomez*, or ox's urine; and *Noreng gomez yeshtá*. They must take care to have the plain water and the earth free from all kind of impurity.

†*Padiav* means "what renders or is rendered (pure) like water." To impart this quality to water, the officiating priest puts it in a large vase, out of which he fills a smaller vessel; he afterward pours out some of the water three times from the smaller into the larger vessel, accompanying each act with certain forms of prayer, on which the water becomes Padiav.

makes intercession for him: this prayer is synonymous with *Khusnuman.*

Gate the Fifty-seventh.—Whenever anyone sets out on a journey he must celebrate once the *Darún Yeshté.* In ancient times, when they set out on an excursion of even twelve parasangs, they performed the same ceremony.

Gate the Fifty eighth.—If any one have not a son, let him adopt one; and let the adopted son regard him as a father.

Gate the Fifty-ninth.—Whoever has performed the rites of Yasht and Naú-Roz cannot immediately after celebrate the Darún Yeshté: he first prays mentally to Ormuzd, and eats bread; and then performs the rites of mental prayer and the Darún.

Gate the Sixtieth.—It is improper, while in an erect posture, to make water; it is therefore necessary to sit down (stoop) and force it to some distance, repeating the Avesta mentally. The religious man is then to advance three paces, and repeat once the formula of the *Yethá áhú viríyo* and the *Eshem Vahu*, as far as prescribed. On coming out, he is to repeat the Eshem once; the formula of the Homoctanne twice; that of the *Hokshéthrôtemáé* three times, and that of the *Yethá*, etc., four times; and to repeat to the end of the formula of the *Étha aad iezmede.*

Gate the Sixty-first.—Slay not the *Hujjah* or weasel, for it is the destroyer of serpents.

Gate the Sixty-second.—Kill not the water-dog, or otter, but if thou perceive him far out of the water, take him back to his river.*

*In the Vendidad Sadé we find: "The world is engendered from water; and at present there are in the water two primeval aquatic dogs and thousands of their females which produce by copulation thousands of their species. To smite these aquatic dogs causes all good things to be parched up; from that city or place shall depart all that is sweet to the taste: wholesome viands, health, longevity, abundance, rain, the source of good, the profusion of temporal blessings; also whatever grows on the earth such as grain and pasturage."

GATE THE SIXTY-THIRD.— The believer performs during his life the rites which insure his salvation: the propitiation of the Ized Surúsh is a sacred duty; it is therefore advisable that every person should perform it duly in his own life-time.

GATE THE SIXTY-FOURTH.— When any one departs from this world, the survivors during three days propitiate Surúsh, light a fire for the deceased, and recite the Avesta: as the spirit of the deceased remains there three days, it is therefore necessary to offer up three Darúns to Surúsh Ized. On the fourth night, recite one of them to propitiate Rash and Astad (the angels of the 18th and 26th days of every month); another for that of the other heavenly beings; along with the fourth Darún produce complete dresses, the best and most splendid in thy power. These they style *Ashudád*, or heaven-bestowed.*

GATE THE SIXTY-FIFTH.— Women are not enjoined to perform any of these Niyayish, except that they should go three times into their husband's presence, and inquire what his wishes may be. They must never, either by night or day, avert the face from their husband's command: which obedience on their part is serving God.†

*The following are some of the ceremonies practiced on such occasions. On the approaching departure of the soul from the body, they perform the *Sag-dîd* (the dog-saw) by presenting a dog before the dying person, and that the animal may be induced to look at him, they throw some bits of bread or meat near the person. All the Medes expose the dying, while yet breathing, to dogs which have been carefully trained for that purpose; and in like manner, among the Hyrcanians and Caspians, some exposed persons while yet alive to birds of prey and dogs: others only the deceased: but the Bactrians exposed old people while yet alive to dogs. (See hereafter the note to GATE 77.)

The Parsees believe that, immediately after death, the soul, like a feeble new-born infant, flutters during the first day around the place where the person died; on the second, around the Keshé, or place in the Dakhmé where the body is deposited; and on the third around the Dakhmé or Parsí burying-place; on the fourth, near the bridge of Chinavad, where he is interrogated by Mithra and Rashné Rast, who also weigh his actions.

†The Niyayish is an humble and submissive form of prayer, of which there are five, addressed to five Izeds, and containing their

Gate the Sixty-sixth.— The pure faith springs from this belief, that God has delivered us from affliction (in the world to come) : and should circumstances occur to any believer which would necessarily lead him to apostatize from the true faith, let all exert themselves to the utmost to aid him, so that he may remain unshaken in the true religion.

Gate the Sixty-seventh. — Believers never utter a falsehood, although through it they might attain to worldly eminence.

Gate the Sixty-eighth. — They make truth their profession, and remain free from the degradation of *Goyastah* (or *Gogestah*).

Gate the Sixty-ninth. — The believers beware of any intercourse with a courtesan or unchaste woman, also of voluntary degradation (connivance) and adultery. For when a libertine engages in improper correspondence with a woman, she becomes an abomination to her husband; and if, after proof of her misconduct, the husband resume his intimacy with such a wife, he then becomes a *Rúspi* or utterly contemptible.

Gate the Seventieth.— If anyone steal property to the amount of one direm, they take from the thief two direms, cut off the lobes of his ears, inflict on him ten blows of a stick, and dismiss him after one hour's imprisonment. Should he a second time commit a similar act, and steal to the amount of a direm, they make him refund two, cut off his ears, inflict twenty blows, and detain him in prison two hours; should he after that steal three direms or two dangs, they cut off his right hand; and if he steal five hundred direms, they put him to death.

Gate the Seventy-First. — Beware of open and secret sin: abstain from bad sights and thoughts. Offer up thy grateful prayers to the Lord, the most just and pure Ormuzd, the supreme and adorable God, who thus declared to his prophet Zardusht: "Hold it not meet to do unto

panegyrics: the sun, Mithra, the moon, the female Ardouisur, and the fire Behrám. Amongst the attributes of Ardouisur are: making females prolific, pure, giving them happy child-births, supplying milk, etc.

others what thou wouldst not have done to thyself: do that unto the people which, when done to thyself, proves not disagreeable to thyself."

GATE THE SEVENTY-SECOND. — Direct the Hirbud to sanctify for thee an oblation or Darún once every day: if not he, then thyself. It is to be observed that *Yazish* has the sense of *Yashtan;* also that *Darún* (the first letter with *Zemma*) means a prayer in praise of the Lord and of fire, which being recited by the professors of the pure faith, they breathe over the viands; whatever has been thus breathed over they call *Yashtah:* for *Yashtan* signifies the reciting of a prayer.

GATE THE SEVENTY-THIRD. — Let women perform the rites of oblation in the month of Aban (the 8th month), so that they may be purified from their illness and attain paradise.

GATE THE SEVENTY-FOURTH. — Beware of committing adultery; for when the wife of a stranger has been four times visited by a strange man, she becomes accursed to her husband: to put such a woman to death is more meritorious than slaying beasts of prey.

GATE THE SEVENTY-FIFTH. — A woman during her illness is not to look at the fire, to sit in water, behold the sun, or hold conversation with a man. Two women during their illness are not to sleep in the same bed, or look up to heaven. Women in this state are to drink out of leaden vessels, and not to lay their (bare) hands on bread. The drinking vessel is to be half-filled with water, and not filled up to the brim. They are to fold their hand in the sleeve of their mantle and then lay hold of the vessel: they must not sit in the sun. On the birth of a child, the infant is to undergo ablution along with the mother.

GATE THE SEVENTY-SIXTH. — A fire is not to be lighted in a situation exposed to the sun's rays: also place not over the fire anything through the interstices of which the sun may shine. But before the time of Mah Abád it was held praiseworthy to light a fire in face of the great luminary for the purpose of making fumigations.

Gate the Seventy-seventh. — They show the Nisa or dead body to a dog, at the moment the person gives up the soul: * and again when they convey it to the burial-place. When removing the body, the bearers fasten their hands together with a cord, so that it comes to all their hands and keeps them close to each other; they bear the body along in perfect silence; and if the deceased be a woman advanced in her pregnancy, there are then four bearers instead of two. According to the precepts of Mah Abád, if the woman be pregnant, they are to extract the fœtus and bring it up: the same holds good respecting all animals. Finally, when the professors of the pure faith have conveyed the corpse to the *Dad Gah*, or "place for depositing the dead," the bearers wash themselves and put on fresh garments.

Gate the Seventy-eighth. — It is necessary to beware of (contact with) the wooden frame on which the dead body has been carried or washed; also of that on which any one has been hung; or one touched by a woman during her illness.

Gate the Seventy-ninth. — If, during a malady, the physician prescribe the eating of any dead animal, let the patient comply without repugnance and partake of it.

Gate the Eightieth. — A dead body is not to be committed to water or fire.†

Gate the Eighty-first. — If any one force a professor of the pure faith to partake of the flesh of a dead body,

*According to an ancient custom which is observed even in our days, the mouth of a dying Parsi is applied to that of a dog, who is to receive the man's last breath. This custom may have occasioned the belief that the Persians let dogs devour their sick and dying.

† The Parsis, from the most ancient to our times, neither bury nor burn their dead, but expose them to be devoured by birds and wild beasts. They fear to pollute the earth and the fire, which they hold sacred. It is, however, well established that they built formerly very magnificent sepulchres for kings and eminent men, to whom probably the privilege of such monumental graves was confined.

or even throw it at him, he must perform the Barashnom and recite the *Patet Iran*. Note: that is, he must repent, and implore pardon, and exert himself in good works, that he may escape going to hell.

GATE THE EIGHTY-SECOND. — If any animal partake of a dead body, it continues unclean during a whole year.

GATE THE EIGHTY-THIRD. — Nothing should be given (to the unworthy) unless through dread of the oppressor: that is, if believers apprehend not danger from the sinner, and do not entertain alarm at his power of doing them injury, they are not to give him anything.

GATE THE EIGHTY-FOURTH. — In the morning, on arising from sleep, rub thy hands with cow's urine, then thrice wash thy face, thy arms from the wrist to the elbow, and thy foot as far as the leg; reciting the *Avesta* at the same time. If the believer cannot find water, he is then permitted to use dust.

GATE THE EIGHTY-FIFTH. — When the husbandman introduces water for the irrigation of his own fields, he carefully observes that there be not a dead body in the stream.

GATE THE EIGHTY-SIXTH. — A woman after parturition must during forty days beware of using vessels of wood or earth, and is not to cross the threshold of the house. She is then to wash her head: during all this time her husband is not to approach her.

GATE THE EIGHTY-SEVENTH. — If a woman be delivered of a dead child previous to four months' gestation, as it is without a soul, it is not to be regarded as a dead body; but should this occur after the term of four months, it is then to be looked on as a dead body, and to be conveyed to burial with the usual ceremonies.

GATE THE EIGHTY-EIGHTH. — When a death occurs, the people of the house and the relatives of the deceased are to abstain from meat during three days.

GATE THE EIGHTY-NINTH. — It is incumbent on the professors of the true faith to be liberal, generous, and munifi-

cent; for God hath declared "Paradise is the abode of the liberal."

GATE THE NINETIETH. — Reciting the Eshem Vehu is attended with countless merits: it is necessary to do this at the time of eating bread, of going to sleep, at midnight, on turning from one side to the other, and at the time of rising up in the morning.

GATE THE NINETY-FIRST. — You must not put off the good work of to-day until the morrow, for God declared thus to Zardusht: "Putting off the duties of this day until the following, brings with it cause of regret. O Zardusht! no one in the world is superior to thee in my sight. For thy sake I have even created it; and princes earnestly desire to diffuse the true faith in thy life-time. From the age of Kaíomars to thine, three thousand years have elapsed; and from thee to the resurrection is a period of three thousand years: thus I have created thee in the middle, as that point is most worthy of admiration. Moreover, I have rendered obedient to thee king Gushtasp, the wisest and most prudent sovereign of the age; whose eminence arises from science and perfect morals, not merely from high birth and lineage. I have also given thee a volume such as the *Avesta*, and in like manner a perspicuous commentary on it. Expect not that, after thou hast passed away, others will perform good works for thee. Know that Gokhastah or Ahriman has expressly appointed two demons, named Tardiness and Procrastination, for putting off the performance of good works to a remote and future period."

GATE THE NINETY-SECOND. — Whatever is polluted by a dead body must be purified by *Pávyáb* water according to this rule: gold once; silver twice; tin and copper thrice; steel four times; stone six times; earthen and wooden vessels must be thrown away. *Pávyáb* signifies to wash with certain forms of prayer.

GATE THE NINETY-THIRD. — Show vigilant attention to the fire of *Adar Behrám*, and to his attendant (genii); light up the fire every night and cast perfumes into it.

Note: Var (Adar) Bahrám is the name of the angel, the lord of victory, and the bestower of triumph.

Gate the Ninety-fourth.— The *Gáhámbars*, which are six in number, and complete the 100, must be observed, because the Almighty created the world in six periods or times, the commencement of each period having a particular name; in order to celebrate each of which commencements, they pass five days in festivity and rejoicing.

Gate the Ninety-fifth.— When anyone does good to another, the latter should not forget his benefactor's goodness.

Gate the Ninety-sixth.— The believers make *Niyáyish* to the sun three times every day: they also perform the same to the moon and to fire.

Gate the Ninety-seventh.— They weep not after the deceased, as the tears thus shed are collected and form a barrier before the bridge of *Chinavad*, or "of judgment," and prevent the deceased from passing; but, on reading the *Vasta* and *Zend*, they can pass over.

Gate the Ninety-eighth.— Whoever comes into the presence of the Dustúrs, Mobeds, or Kirbuds, listens to what they say, and rejects it not although painful to him.

Gate the Ninety-ninth.— The professor of the true religion ought to understand thoroughly the characters of the *Avesta* and the *Zend*.

Gate the Hundredth.— The Mobeds must not instruct a stranger in the Pehlevi language; for the Lord commanded Zardusht, saying: "Teach this science to thy children."

THE ORTHODOX HINDU SYSTEM

As inconstant fortune had torn away the author from the shores of Persia, and made him the associate of the believers in transmigration, and those who addressed their prayers to idols and images and worshiped demons, therefore the tenets held by this most subtile class of reasoners come to be considered next after those of the Parsees. It is however necessary to premise, that among the Hindus there are many systems of religion, and innumerable creeds and ceremonies: but there is one principal class of this people (as will be shown in the tenth chapter), and its rank and dignity will be brought into evidence.

Like Zardusht and the sages of antiquity, they have recourse to metaphorical and enigmatical figures of speech, as will appear evident in the course of this narration. Long before the present work, the author had from books ascertained their various systems, according to a plan which he now voluntarily abandons; as in the year of the Hegira 1063 (A. D. 1653), while sojourning at Srikakul, the capital of Kalinga, certain eminent persons who were the author's intimate friends, had traveled in that direction for the purpose of visiting their holy stations; one day a conference took place, on which the author reviewed anew what he had before heard, and with the pen of accuracy drew the line of erasure over all that was doubtful; so that there was found a wide difference between the first and second work on these points.

Summary of the Doctrines Contained in the Budah Mimansa

The whole world is not governed by the orders of a real Lord, and there is in truth no reality in His actual existence. Whatever of good or evil, reward or punishment,

attaches to created beings, is entirely the result of their acts, deeds, and words; mortals are altogether captive in the trammels of their own works, and confined in the chains of their own deeds: without previous acts they are liable to no consequences. The sovereign, *Brahma*, the creator of all things; the angelic *Vishnu*, their preserver; and *Mahesh* or *Siva*, the destroyer of existences, attained to this exalted eminence through means of righteous acts and holy deeds; nay, Brahma through the efficacy of worship, the power of obedience, the might of his religious austerities, and by his good actions, created the world; agreeably to the express declaration of the *Védá*,* which, according to the belief of the Hindus, is a celestial revelation, every dignity of the celestial orders is inseparably connected with meritorious works and holy deeds; and as the intellectual soul is of the same nature as the angelic essence, the possessor may, by the exercise of angelic qualities, become one of those exalted dignities, and during a lengthened but definite period, be invested with power and glory. For instance, the human spirit, which in knowledge and good works has attained to a degree accounted worthy of the rank of Brahma, is, on the termination of the period of sovereignty, assigned to the present Brahma, appointed to that predestined dignity: the same principle also applying to the other angelic degrees.

This tenet therefore leads to the same inference as the opinions entertained by the distinguished Parsee sages, namely: that the spirits of men, on attaining complete perfection, become united to the heavenly bodies, and after many revolutions, the celestial souls are blended with the divine intelligences. According to the Mobed:—

«The cup-bearer poured into the goblet the wine of the celestial soul,
And filled the nine empyreal domes with the beverage of human spirit.»

The world has neither beginning nor ending; moreover all spirits are enchained in the bonds of their own acts and deeds; so that the spirit of high rank which adopts the practices of the inferior, cannot attain to the sublime rank

* Védá, the generic term for the sacred writings, or scriptures, of the Hindús.

peculiarly assigned to exalted conduct; and the inferior spirit, sedulously given up to the works of those eminent in dignity, is enabled to obtain that glorious pre-eminence; so that their meritorious works confer on them knowledge; and the purity of their intellects, in proportion to their elevation, conducts them to high degrees and praiseworthy deeds. The dominion obtained by an animal body over the human soul arises from works; as in their members, physical structure, and senses, all men are fashioned after one model; but through the cause of becoming or unbecoming deeds, one is a sovereign ruler, and another a destitute dependent. Thus, through the influence of praiseworthy acts, one is honored and opulent; and owing to a subservience to foul deeds, another lives degraded and indigent; the high and dignified agent of opulence and honor falls not into the depths of poverty, nor does the wretched slave to acts of covetousness and avarice ever attain the dignity of honor and riches. The world is the root and productive soil of works, and time is their developer; because, when their time comes, it brings the fruit, just as every season produces the flowers, sweet-scented plants, and fruits suitable to the period; in like manner, the result of every act, whether deserving of praise or censure, is made to adhere to its agent, in whatever revolution that may be proper for it. Works are divided into two kinds: those which are to be performed; the other, those which are to be avoided: under the first come those acts, the performance of which is enjoined in the Vedas, or the celestial revelation, such as the established worship and the requisite acts of obedience which prevail among the Hindoos; under the second head come those acts, the committing of which is forbidden by the text of the celestial code; such as shedding blood, theft, immoral practices, and other similar acts there enumerated. The supreme Lord stands not in need of our adoration and obedience, nor is He in any want of us for the performance of the above-mentioned duties at our hands; but the results of our acts and deeds, in reference to rewards and punishments, accrue and adhere to us. For instance, if the invalid should adopt habitual moderation, he obtains that health which is the object of his wishes, and his existence is thereby

rendered happy; but should he, from a bias to reprehensible pleasures, the concomitants of disease, withdraw from the restraints of abstinence, his life becomes embittered; the physician, in either case, being totally independent of the patient's welfare and sufferings. Moreover, the world is the abode of disease, and human beings are the patients: if they acquit themselves in the most perfect manner of their prescribed duties, and strenuously avoiding what ought not to be done, they attain the state of health, the most elevated degree of which is liberation from this degraded body, and union with the ambrosial sweets of paradise; which state is called *Mukti* by this sect; and the mode of attaining the highest degree of Mukti is not being immersed in the pleasures of this world, plucking away the heart from the gratifications of sense, being content with mere necessaries, abstaining from food, breaking the fast with viands not relished by the vile appetite, and such like; just as in sickness, for the sake of dissolving the morbid matter, it becomes necessary to fast one day, and to swallow bitter draughts.

Such is the substance of the tenets professed by the sect entitled Budah Mimansá, which coincide exactly with those of the Yezdániáns, except that the latter admit the being of the self-existent God, the sole and true object of adoration; regarding the acts and deeds performed in this world as the means of elevation and degradation in the next; holding the angelic dignities to be imperishable; and esteeming human perfection to consist in attaining to the society and service of the sublime assembly in the court of heaven; while the followers of the Budah-Mimansá do not admit the existence of the eternal and infinite Lord; but according to them, the term "Almighty" signifies the human soul, acts, and deeds. They also assert that the blessings of paradise are transitory, and that the angelic dignities are liable to perish. However, the orthodox opinion, which is most prevalent at this time, is this: they admit the being of the truly-existing God, by whom the world subsists; but account His holy essence altogether exalted, and exempt from whatever effects created beings. They also believe that human beings are confined by the yokes of their own works, and enchained by their deeds, in the manner before stated.

Concerning the Creation

In the second part of the Bhagavat, one of their most esteemed Puránás, it is recorded that the Almighty Creator, in the beginning, first placed the mantle of existence on the bosom of *Prakriti*, or "nature," and produced the fourteen *Bhuvanas*, or "worlds." The first sphere is that of the earth, which has been estimated by some of the ancients at five Kotes (50 millions) of Yojans, each Kote being equal to one hundred Lakhs (10 millions) and each Jojun to one Parasang and one-third; above the terrestrial is the aqueous sphere; above which is that of fire; beyond which is the aërial, over the celestial; beyond which is the *Ahankar*, or that of "consciousness"; and higher than this is the *Mahat-tat* (*Mahat-tatwam*) or "essence," which is equal to ten of those below it; and Prakrit having enveloped it, intelligence penetrating through all the things beforesaid, rises above: on earth it becomes knowledge; by means of water, there is taste; by means of fire, form; by means of air, the touch of cold and dry; by means of the heavens, there is the perception of sound; and the organs of perception are the exterior senses; and the internal sense is the seat of consciousness. In the same part of the Bhagavat it is stated that, by nature, the heavens are the vehicle of sounds; and, consequently, the nature of the air gives the perception of sound and touch; in all other bodies the air is spirit, and from it arises the energy of the senses. To the nature of fire belongs the perception of sound, touch, and form; to the nature of water, that of sound, touch, form, and savor; and to the nature of earth, that of sound, touch, form, savor, and odor.

Physique of the Deity

Of the fourteen created spheres, seven rise above the waist of the Almighty, and the remaining seven correspond with the lower part of his body; according to which enumeration the *Bhú-lok*, or the earth and terrestrial beings form "his waist"; the *Bhúvanlok*, or the space between the

earth and sun, "his navel"; the *Surlok*, "his heart"; the *Mehrlok*, "his breast"; the *Jonlok*, "his neck"; the *Tapalok*, "his forehead"; the *Satyolok*, "his head"; the *Atellok*, "his navel and podex"; the *Batellok*, "his thigh"; the *Sotollok*, "his knee"; the *Talátellok*, "the calf of the leg"; the *Mahatollok*, "the heel"; the *Rasatollok*, "the upper part of the foot"; the *Pátállok*, "the sole of the foot."

There is another division limited to three spheres: the *Bhúlok*, "the sole of the Almighty's foot"; the *Bhuvarlok*, "his navel"; the *Súrlók*, "his head": the whole fourteen gradations in detail are thus reduced to three, signifying a mighty personage, the same as the Deity.

In the same section of that volume it is also stated, that from the Almighty sprang *Svabhávah*, "the self-existing"; that is, Nature and Time; from Nature and Time proceeded forth *Prakrit*, which signifies *Símá*, universe; from Prakrit came forth *Mahat-tat;* and from this latter, which is the same as *Mádah*, "mental exaltation," issued the three *Ahankárs*, or modes of consciousness, "personality, egotism," *Satek*, *Rajas*, *Tamas*. *Satek*, "goodness," means "the intellectual energy"; *Rajas*, or passion, "the attraction of vile propensities," or "sensual pursuits"; and *Tamas*, (darkness), "the repelling of what repugns," in Arabic *Ghazab*, or "wrath." From *Rajas* issued forth the senses; from *Satek*, the lords of nature and the servants of the existing beings; and from *Tamas* came forth *Shaid*, "enchantment"; *Shuresh*, "confusion"; *Rup*, "form"; *Darsan*, "sight"; and *Gandah*, "smell"; that is, hearing, touch, sight, taste, and smell; from which five were produced the heavens, air, fire, water, and earth. Also from the three above-mentioned properties (*gunás*) the three mighty angels, *Vishna*, *Brahma*, and *Mahísh*, came into the area of the creation. Moreover, for the purpose of creation, eight other Brahmas were also impressed by the first Brahma with the characters of existence, and these became the various gradations of the spiritual, corporeal, the high, the low, the mineral, vegetable, and animal kingdoms.

In some of their treatises, God is the same as time, works, and nature; while, according to others, these are regarded as the instruments of His majesty.

In other treatises, the Almighty is held to be light, surpassingly great and splendid, of exceeding brilliancy and radiance, corporeal, invested with members.

Other descriptions represent Him as pure light, abstract being, simple existence, unconfined by place, exempt from transmigration, free of matter, without parts, uncompounded, divested of the attributes of accidents, and the creator of the world, and all therein contained. According to other dissertations, God is the producer of beginning and end, exhibiting Himself in the mirror of pure space, containing the higher and lower, the heavenly and terrestrial bodies.

It is stated in the first part of the Bhagavat, that the Truly-Existing is an abstract being, one without equal or opposite, who in the various languages among the human race has denominations suited to the belief of His worshipers, and that the mode of attaining union with Him depends on eradicating wrath, extirpating bodily gratifications, and banishing the influence of the senses. This holy essence is called *Naráyan*, whose heads, hands, and feet exceed all number.

At the period when this world and all it contains were buried under the waters, *Tot* or "intellect" lay reclined in the sleep of unity, on the head of *Adsesh*, the supporter of the earth. From the navel of this exalted being appeared the lotus flower, called by the Hindoos *Kawal;* out of which arose *Brahma*, from the members of whose mighty existence all created beings hastened into the area of visibility.

It is recorded in other treatises of this sect, that they give the name of *Naráyan*, or "the majesty without color," that is, "without the qualities of accidents," to the absolute essence and abstract being of God, who is in pure space. They say, moreover, that His essence, which is devoid of all forms, made a personage called *Brahma*, who was constituted the medium of creation, so that he brought all other existences from behind the curtain of nonentity into the luminous area of being. In like manner that sublime essence manifested itself in the soul of Vishnu, so that he became an *Avatár*, and to him is confided the preservation of whatever Brahma created. That glorious essence next

called up Mahadeo, for the purpose of destroying Brahma's creation, whenever infinite wisdom requires the transformation of the visible into the invisible world; from which three agents arises the arrangement of all things in the universe. They say that *Brahma* is an aged man with four heads; *Naráyan*, or *Vishnu*, holds in his hand the *Chakra*, or *Disk*, "a sort of weapon"; he always assumes the *Avátars*, or "incarnations"; of which ten are greatly celebrated. *Avatár* means appearance or manifestation; *Karan* signifies cause; Brahma, Vishnu, and Mahadeo are called *Trikaran*, or the three causes.

The Mystical Avatars

In the Satya-Jog there was a Rakshas, named *Sámak Asur*, who performed such great religious austerities, that he became enabled to work miracles; he having taken the Anant-Ved which was in Brahma's possession, and from which are derived the four Vedas given to mankind, fled into the water; on this Vishnu, on the fifth day of the fifth month, *Chét*, "March-April," in the *Kishn Bichah*, having assumed the *Matsyávátar*, or "the form of a fish," plunged into the water, slew the Rakshas, and recovered the Veda: this was the first Avatar.

The second was the *Kurmávátar*, or "that of the tortoise." *Anant Ved* signifies "the numberless Vedas"; *Matsya*, "a fish"; *Avátar*, "descent," or "manifestation"; *Chét*, "the fifth solar month"; *Kishn Bicheh*, "that portion of the month which is without moonlight and when the nights are dark."

On the twelfth of *Chét*, in the *Kishn Bicheh*, he assumed the *Kurmávátár*, or "that of the tortoise." They say that the Angels and Deeves (Asuis), taking the serpent *Vásukir*, formed with him a cord, and fastening this to a lofty mountain called *Mandára*, made with it a churn-staff, which they moved about in the mighty ocean, while Naráyan remained under the mountain to prevent it from falling; and by this agitation they procured the water of life. In the kingdom of *Kalinga*, they have formed the

image of a tortoise, and among the wonderful sights of that region is the following miraculous event: if they cast the bones of a Brahman or a cow into the adjacent reservoir, in the course of a year one half of it becomes stone, and the other half remains unchanged. It is worthy of remark, that some Persian astronomers represent the constellation Cancer by a tortoise, nay, call it by that name, instead of *Kharchang*, or "crab." Ferdúsi, the sage, thus expresses himself: —

"The lunar lord beheld the ascendancy of the tortoise."

And as they account Cancer the ascendant sign of the world, it is therefore likely that the ancient Hindú philosophers represented this constellation under the figure of the *Kurma*, or "tortoise"; also by the *Matsya*, or "fish," is meant the constellation *Hút*, or "Pisces."

The third was the *Baráh*, or "boar Avátar," when a Rakshas, named *Karanyáksha*, having taken away the earth and carried it under the water, Vishnu, on the sixteenth of Chét in the *Shakl Pacheh*, or "bright half of the moon," assumed the form of a boar, slew the demon with his tusks and brought out the earth.

The fourth was the *Narsinha*, or "man-lion Avátar." There was a Rakshas named *Kiranya Kashípú*, whose son, *Prahláda*, worshiped Vishnu, and as his father persecuted him on that account, Vishnu, therefore, on the fourteenth of *Baisakh*, in the *Shakl Pachah*, or "bright half of the moon," having assumed the form of the Narsingh, whose head and claws were those of a lion joined to a human body, slew the demon Kiranya Kashipú.

The fifth was the *Vá-mana*, or "dwarf Avátar." When the Rakshas, Bali daitya, through his religious exercises and austerities had become lord of the three worlds, that is, of all above the earth and below it and the heavens, so that the angels were hard pressed and deprived of their power; Vishnu, therefore, on the twelfth of *Bhadun* in the *Shakl Pachah*, descended in the *Vámanah Avátár*, and coming into the presence of Bali, requested as much of the earth as he could traverse in three steps: to this Bali consented, although *Sukra*, or "the planet Venus," the director

and guardian of the demons, exhorted him not to grant the request, saying: "This is Vishnu, who will deceive thee." Bali replied: "If he come to me as a suitor, what can answer my purpose better?" Vishnu, on this, included the whole earth in one step, the heavens in the second, and in the third, rising up to his navel, said to Bali, "whither can I pass?" Bali, on this, presented his head; on which Vishnu, who saw this, having placed his foot, sent *Bali** below the earth, where he has ever since continued to reign with sovereign power, during many hundred thousands of years. It is to be noted, that *Vá-mana* means a dwarf, as he was a diminutive Brahman.

The sixth Avátar was *Paras u Rama*. The *Chatri*, or "military caste," having become evil doers, in consequence of this Vishnu, on the seventh of *Bhadun*, in the *Shakl Pachah*, or "bright half of the moon," assumed the Avátar of *Parasúram*, who was of the seed of the Brahmans. In this incarnation he exterminated the Chettri class so utterly, that he even ripped open their females and slew the fœtus. According to the Hindus, *Parasuram* is always living; they call him *Chirangivah*, or "long-lived."

The seventh is the *Ram Avátar:* when the tyranny of the Rakshas *Rávana*, sovereign of the demons, had exceeded

*Vámana was so small, that in his journey, when he got to the side of a hole made by a cow's foot, and which was filled with water, he thought it was a river, and entreated another Brahman to help him over it. On coming into Bali's presence, he petitioned only for as much land as he could measure by three steps; and the king ordered his priest, notwithstanding his remonstrances, to read the usual formulas in making such a present. Vámana then placed one foot on India's heaven, and the other on the earth; when lo! a third leg suddenly projected from his belly, and he asked for a place upon which he might rest his third foot. Bali then, by his wife's advice, gave his head for Vámana to set his foot upon; Vámana next asked for a Dakshina, "a small present which accompanies a gift"; but Bali was unable to comply, as he had now lost everything: in this dilemma he offered his life, which Vishnu declined taking, as he had promised Prahláda not to destroy any of his race. He therefore gave him his choice of ascending to heaven, taking with him five ignorant men; or descending to Patála, the world of the hydras, with five wise men. Bali chose the latter, as Vishnu promised to protect him against suffering punishment there for his crimes on earth.

all bonds, Vishnu, on the ninth of Chet in the Shaklpachah, becoming incarnate in Rama, who was of the Chettri caste, overthrew at that time Rávána, chief of the demons of *Lanka* (Ceylon). Now Lanka is a fort built of golden ingots, situated in the midst of the salt ocean. He also recovered Sita, the wife of Rama, who had been taken away by the Rakshas, which is a name given by the Hindoos to a frightful demon.

The eighth was the *Krishn Avátar*. When Vishnu, in the *Dwapar-Jog*, on the eighth of Bhádún, in the Kishn pachah, having assumed the Avátar of *Krishna*, slew *Kansá*. Krishna was also of the Chettri or "military caste."

The ninth was the *Budh avátar*. When ten years only of the *Dwapar-Jog* remained, Vishnu, in order to destroy the demons and evil genii, the causers of night, assumed the Avátar of *Buddha*, on the third of *Baisakh*, in the Shakl Pachah.

The tenth Avátar is to occur at the expiration of the *Kali-jug*, for the purpose of destroying the Mlechas, or "enemies of the Hindoos." The *Kalki Avátar* is to take place on the third of Bhádún, in the Shakl Pachah, in the city of *Sumbul*, in the house of a Brahman named *Jasa*. *Kalki* is also to be of the Brahman caste. He will destroy the corruptions of the world, and all the Mlechas, that is, Muhammedans, Christians, Jews, and such like, are to be entirely extirpated: after which the Satyog, or "golden age," is to return.

They moreover maintain that the contingently-existing inhabitants and beings of earth are unable to penetrate into the presence of the necessarily-existing sovereign, and that the essence of the Creator is too exalted for any created beings to attain to an acquaintance with it, notwithstanding the high knowledge and piety with which they may be adorned: it therefore seemed necessary to the Almighty God to descend from the majesty of abstractedness and absolute existence, and exhibit himself in the various species of angels, animals, man, and such like, so as to enable them to attain to some knowledge of himself. They therefore assert, that for the purpose of satisfying the wishes of his faithful servants, and tranquillizing their

minds, he has vouchsafed to manifest himself in this abode, which manifestation they call an Avátar and hold this to be no degradation to his essence. This tenet has been thus interpreted by Shidosh, the son of Anosh: According to the Súfís, the first wisdom is the knowledge of God, and of the universal soul, his life; and in this place they have expatiated upon the attributes of the Almighty; thus by Brahma they mean his creative power; and by the old age of Brahma is implied his perfection: philosophers also call the first intelligence, the intellectual Adam, and the universal soul, the intellectual Eve. The sage Sunai has said: —

> "The father and the mother of this gratifying world,
> Know, is the soul of the word, and the sublime wisdom."

By Vishnu is meant his attribute of divine love, and also the universal soul; and they give the name of Avátar to the spirit derived from the soul of the first heaven; in which sense they have said: "Avátars are rays issuing from Vishnu's essence."

But these sectaries do not mean that the identical spirit of Rám, on the dissolution of its connection with his body, becomes attached to the body of Krishna; for they themselves assert that Parsurám (the sixth Avátar) is immortal, and his body everlasting.

When Rámachandra became incarnate, he encountered the other; and Parsurám, having posted himself on the road with hostile intentions, Rámachandra said: "Thou art a Brahman and I a Chettri: it is incumbent on me to show thee respect": then applying the horn of his bow to Parsurám's foot, he deprived him of all power. When Parsurám found himself destitute of strength, he asked his name, and on learning that it was Rámachandra, he was greatly astonished, and said: "Has Rámachandra's Avátar taken place?" and Rámachandra having replied "Certainly," Parsurám said: "My blow is not mortal, I have taken away thy understanding." On this account it happened that Rámachandra possessed not intelligence in his essence, and was unacquainted with his true state, wherefore they style him the *Mudgha*, or stupid Avátar.

Vasishta, one of the Rishies, or "holy sages," who is now along with his wife in the heavens, enrolled among the stars: he was the instructor of Ráma, and brought him to the knowledge of himself; and his counsels to Ráma have been collected by the Rishi Valmiki in the History of Ráma, called the *Ramáyana*, and the name of *Jog-Vashishta*, given to them, which they call *Indrazaharájóg Vashishta*. Some parts of these tales were selected by a Brahman of Kashmir, and afterward translated into Persian by *Mulla Muhammed*, a Súfí. To resume: Ráma, on hearing this expression from Parsurám, said: "My arrow, however, errs not": he then discharged some arrows which have become the janitors of paradise, and do not permit Parsurám to enter therein. This parable proves that they are by no means taken for Avátars of Naryáan; as, although Pursurám and Rám were two Avátárs of Vishnu, yet they knew not each other. Again, it is an established maxim among philosophers, that one soul cannot be united in one place with two distinct bodies. Besides it is certain that they give the name "Avatárs of Naráyan" to the souls which emanate from the universal soul; and that they call Naráyan the soul of the empyreal, or the fourth heaven. As to their assertions that Naráyan is God, and their acknowledging his Avátars as God, and their saying that the Almighty has deigned to appear under certain forms, all this means that a Naráyan is the same with the universal soul, which the Súfees entitle "the life of God." As life is an attribute of the Almighty, and the perfection of attributes constitutes His holy essence, consequently the souls which emanate from the universal soul, or that of the empyreal heaven, which is the life of God, know themselves, and acquire the ornaments of pure faith and good works; and also, on being liberated from body, they become identified with the universal soul, which is Vishnu, or the life of God, agreeably to this saying: "He who knows his own soul, knows God": that is, he becomes God.

As to their acknowledging the fish, tortoise, and boar to be incarnations of the divinity, by this they mean that all beings are rays emanating from the essence of the Almighty,

and that no degradation results to him therefrom, according to this narration of the *Mir Sáíd Sharif*, of Jarjan (Georgia).

As a Súfí and rhetorician were one day disputing, the latter said: "I feel pain at the idea of a God who manifests himself in a dog or hog": to which the Súfee replied: "I appeal from the God who displays not himself in the dog." On this, all present exclaimed: "One of these two must be an infidel." A man of enlightened piety drew near, and showing them the exact import of these expressions said: "According to the belief of the rhetorician, the dignity of God is impaired by his manifesting himself in the dog; he is therefore distressed at the idea of a God thus deficient. But, according to the Súfee, the non-appearance of God in that animal would be a diminution of his dignity, he therefore appeals against a God deficient in this point: consequently, neither of them is an infidel." So that, in fact, the Súfís and these sectaries entertain the same opinions.

The author of this work once said to Shídósh: "We may affirm that by the fish is meant the lord, or conservative angel, of water"; as, according to their mythology, a demon having taken the Vedas under that element, was pursued and slain by Vishnu, and the Vedas brought back: thus their mention of a fish originated from its inseparable connection with water. By the tortoise is meant the lord, or conservative angel, of earth; as their mythology relates that the Avátar of the tortoise occurred for the purpose of the earth being supported on its back, as is actually the case; they have also especially mentioned the tortoise, as it is both a land and aquatic creature, and that after water comes earth. By the boar are meant the passions and the propagation of living creatures; and as to the tradition of a demon having stolen away the earth and taken it under the water, and of his being pursued by Vishnu under the form of a boar, and slain by his tusks, its import is as follows: the demon means dissolute manners, which destroyed the earth with the deluge of sensuality; but on the aid of the spirit coming, the demon of dissoluteness was overthrown by the tusks of continence: the boar is particu-

larly mentioned, because its attribute is sensuality; and it was reckoned an Avátár, because continence is virtue. The *Narsinh*, or "man-lion," is the lord, or conservative angel of heroism; and as this constitutes a most praiseworthy quality, they said that the Narsinh was a form with a lion's head and a human body, for when they spoke of impetuous bravery in a man, they made use of the term "lion." By *Vámana*, or "dwarfish stature," they meant, the lord of reason, strength of reflection, and an intellectual being; the dwarfish stature implying that, notwithstanding a diminutive person, important results may be obtained through him; as in almost a direct allusion to this, people say: "An intelligent man of small stature is far superior to the tall blockhead." By Rajah *Bali*, they typify generosity and liberality.

Shidósh was delighted at this interpretation, and said: "They have also recorded that Krishna had sixteen thousand wives; and when one of his friends who thought it impossible for Krishna to visit all of them, said to try him: 'Bestow on me one of thy wives,' Krishna answered: 'In whatever female's apartment thou findest me not, she is thine.' His friend went into the different apartments, but in every one of them he beheld the god engaged in conversation with its mistress." This story implies. that the love of Krishna was so rooted in their hearts, that they cared for none besides, having his image present to their eyes and dwelling every moment on his beloved idea.

The tradition of Vishnu's always bearing the Chakra in his hand (a kind of military weapon) alludes to the knowledge and decisive demonstration which are unattainable without the aid of soul.

In Mahadeo, they allude to our elementary nature by the serpent twined round his neck; they mean anger, and the other reprehensible qualities which result from corporeity; by his being mounted on a bull, the animal propensities; by the tradition of his place of repose being the site for burning the dead is signified the total dispersion of the particles of bodies and the perishable nature of things. Mahadeo's drinking poison is also to the same purport. In this sense they also say that Mahadeo is the destroyer of all worldly

things; that is, elemental nature imperatively requires the dissolution of combination (connection), and that ultimately death comes in the natural course.

Celestial Wives

They also hold that every angel has a wife (female energy) of a similar generic constitution, and originally derived from Brahma; and as we have before stated, the philosophers call the first intelligence the True Sire, and the universal soul, Eve; and thus he is the head and the wife the shoulder; the universal soul is the body of the empyreal heaven; and in like manner the other celestial souls and bodies have wives of the elementary nature; as they give the appellation of wife, or energy, to whatever is the manifest source of action.

Moreover the established doctrine held by these sectaries is, that each class should worship a particular angel, and the wife or female energy of that angel; that worshiper regarding the object of his adoration as God, and all others as created beings; for example, many believe Naráyan to be the supreme God; several others look up to Mahadéo, and many to the other male and female divinities; and thus, pursuant to the four Védas, which according to their common belief are a celestial revelation, they do not hold any angel who is the object of their praise as distinct from God: by which they mean that God, who is without equal, having manifested Himself under innumerable modes of appearance, contemplates the glorious perfection of His essence in the mirrors of His attributes; so that, from the most minute atom to the solar orb, His holy and divine essence is the source of all that exists: —

> «To whatever quarter I directed my sight, Thou appearedst there; How widely art Thou multiplied, even when Thy features are unseen!»

The Fakir Arzú says: The above interpretation is confirmed by this tradition of the Hindus, that *Agasti*, a star, was formerly a holy man, who once collected all the waters in the palm of his hand, and swallowed the whole; which

ARAB LADY BOATING

Photogravure after the painting by E. M. Brede

means that Agasti is the same as Sohail, a star adjacent to the south pole, on the rising of which all the water that has fallen from heaven is dried up, agreeably to the Arabic saying: —

« When Suhail ascends, the torrents subside.»

Many enigmatical and figurative expressions of a similar description occur in their writings; for example, *Mahésh* or *Mahadeo*, is an angel with matted locks and three eyes, which are the sun, moon, and fire; he has also five heads; his necklace is formed of a serpent, and his mantle of an elephant's hide. There are nine Brahmas, eleven Rudras or Mahadeos, twelve suns, and ten regions, viz: east, west, south, north, zenith, *Nadir*, *Akni*, « between east and south »; *Níreti*, « between south and west »; *Dayab*, « between west and north »; and *Isan*, « between north and east.» The angels are in number thirty-three Kotes, or three hundred and thirty millions, each Kote consisting of one hundred Laks, or ten millions. These angels have spiritual wives, who produce a spiritual offspring. They likewise hold human spirits to be an effulgence proceeding from the divine essence; if to knowledge they add good works, with a clear perception of themselves and of God, they return to their original source; but should they not know themselves and God, and yet perform praiseworthy acts, they dwell in Paradise, where they remain during a period of time proportioned to their meritorious works; on the expiration of which period they are again sent down to this lower world, and again to receive a recompense proportioned to their deeds.

Promotions in Paradise

The actions even of the inhabitants of paradise undergo an investigation, and are attended with reward or punishments duly graduated. They also hold that all those persons who are not sufficiently worthy of entering into paradise, but who have observed religious ordinances in order to obtain dominion and worldly enjoyments shall acquire their object in a future generation. They also say,

in respect to any great personage, in whose presence the people stand girt with the cincture of obedience, that the rewards and results are, that this person continues in a suppliant attitude devoted to the service of God, and those individuals who prostrate themselves before him, are in fact humbling themselves in adoration of the Almighty; in short, they hold all splendor and greatness as the rewards of alms and good works; thus they relate that while the incarnation of Rámachandra abode in the desert, he sent his brother Lachman to bring some roots of herbs in order to break his fast; but, notwithstanding a diligent search, he being unable to find any, returned and represented this to Rámchand, who replied: "The earth abounds in food and drink; but in a former generation, on this very day, I omitted the performance of an act which would have been well pleasing in the sight of God, namely, that of contributing to the sustenance of indigent Brahmans."

They moreover believe that evil-doers, after death, become united to the bodies of lions, tigers, wolves, dogs, swine, bears, reptiles, plants, and minerals, in this world, and receive under these forms their well-merited punishment, but that those who have been guilty of aggravated crimes are hurried off to the infernal regions, where they remain suffering torture during a period of time proportioned to their evil deeds; and when they have undergone the destined punishment, they again return to this world. They also believe that there is in paradise a sovereign, named Indra, and that whoever offers up a hundred *Aswamédas*,* becomes

*From *as'va*, "a horse," and *médha*, "a sacrifice." Colebrooke, in his Essay on the Védas (*As. Res.*, VIII., ed. Calc.) states, that the horse is "avowedly an emblem of *Vira'j*, or the primeval and universal manifested being. In the last section of the *Taittiri'ya Yajurvéda*, the various parts of the horse's body are described as divisions of time and portions of the universe: morning is his head; the sun, his eye; air, his breath; the moon, his ear, etc. A similar passage in the fourteenth book of the *Sa'tapat'ha bra'hman'a*, describes the same allegorical horse for the meditation of such as cannot perform an As'vamédha; and the assemblage of living animals, constituting an imaginary victim at a real As'vamédha, equally represent the universal Being, according to the doctrines of the Indian scripture. It is not, however, certain whether this ceremony did not

Indra. When his appointed time in paradise, in the full enjoyment of sovereign power has passed, he is, on the expiration of that period, to descend to the lower world, and there obtains a recompense proportioned to his acts. Moreover, Indra's spouse is named Sachí Devi, and falls to the share of the person who attains the rank of Indra. Note: — by Aswaméda is meant the sacrifice of a horse of a certain color, and according to certain established rites. However, by Aswaméd, their learned doctors understand "abnegation of the mind": for imagination is a fierce charger, the sacrifice of which is an imperative duty on the religious ascetic; or it may allude to the destruction of the animal passions.

They also believe that angelic beings are subject to concupiscence and wrath, and the cravings of hunger and thirst; their food consisting of perfumes and incense, sacrifices, meat and drink offerings, with the alms and oblations made by mankind; and their beverage, the water of life.

The Stars Personified

They also assert that the stars were holy personages, who, on leaving this world of gloom, through the efficacy of religious mortifications became luminous bodies, ascending from the lower depths of this abode of the elements to the zenith of the crystalline sphere; nay, their birth-place, name, family, with the names of their fathers and grandfathers, are carefully enumerated in the sacred volumes of this sect. Thus they say that Sanicher (the slow-traveler) or Saturn, is the son of the glorious Luminary; and Mirrikh or Mars,

also give occasion to the institution of another, apparently not authorized by the Védas, in which a horse was actually sacrificed." That this was really the case, we may infer from the frequent mention of such sacrifices, made in the historical poems of the Hindus, and from the analogous instances of them found among the Western nations. The Massageti and the Persians sacrificed horses to the sun; the Magians also to the rivers (see *Herod.*, l. I.–VII.; *Xenoph.*, l. VIII. See also upon the sacrifice of a horse, *Exposé de quelques-uns des principaux articles de la Théogonie des Brahmes, par M l'abbé Dubois, ci-devant Missionnaire dans le Meissour.* Paris, 1825).—

the son of the Earth; the world-enlightening sun, the issue of *Kashyapa*, the son of Maríchí, the son of Brahma; Zóhrah (or the regent of Venus) the son of *Bhrigu;* and *Utáred* (Mercury) the son of *Kamer* (the regent of the moon). Some, however, maintain the moon to be the son of Attri the Holy, but, according to others he is sprung from the sea of milk.

These opinions contain a marked allusion to the tenets held by the distinguished Parsi sages, namely, that the intellectual soul has a relation to that sphere with which its good actions are connected: they consequently apply the denomination of Sun to the spirit of one united to the sun, and his father is entitled "the father of the Sun."

The writer of this work once observed to Shídósh, the son of Anosh: "Perhaps they mean by the sires of the stars, their presiding intelligences, as in the technical language of philosophers the name of sires is also given to the intelligences, on which account Jesus called the Almighty 'Father.'"

According to them the elements are five in number, the fifth being the Akas (or ether), which word in its common acceptation means "the heavens"; but according to the learned it implies empty space, or space void of matter. One of their distinguished doctors, *Sumitra*, son of the Ray of Kalinga, holds that *Akas*, which the Greek Platonists call SPACE is simple and uncompounded. Damudar Das Kaul, a learned Brahman of Kashmir, also holds Akas to signify SPACE; and space is understood by the Platonists among the Yonian to be an extent void of any substance (a vacuum), which may be divided into parts, THE TOTALITY of which PARTS may be equivalent to that extent of the general vacuum which is congruous and equal to it, in such a manner as to comprise every particle of that extent which is the space in every PARTICULAR division of the general space. There is an extent interposed between two things, and this extent is void and free of matter. According to their account, no better interpretation of *Akas* than that which is conveyed by the word space, can be offered.

They moreover assert that the heavens have no existence, and that the constellations and stars are fixed in the air.

According to them there are seven *samudras*, that is, oceans, on this earth: the salt sea, that of sugar-cane juice, the sea of spirituous liquors, that of clarified butter, the sea of curds, the lacteal, and lastly, that of sweet waters. They also say that there rises above the earth a mountain called *Su-Meru* entirely formed of the purest gold, on which the angelic beings reside, and around which the stars revolve. There are nine spheres, namely: those of the seven planets, with those of *Rás* and *Zanab* (the head and tail of the dragon), which are also borne along in their celestial vehicles. *Rás* and *Zanab* are two demons who drank the water of Life, whom Vishnu, at the suggestion of the sun and moon, smote with a weapon called the *Chákra*, or disk, and rent open their throats; in revenge for which the moon is devoured by *Rás*, and the sun by *Zanab;* but as their throats are rent open, whatever is taken in at the mouth issues at the aperture in the throat: by this allegory they allude to the lunar and solar eclipses.

Brahma dwells in a city called *Rást Lok;* Vishnu in a region called *Vaikanth;* and Mahadeo on a mountain of silver named *Káilasa*. They also maintain that the fixed stars have no actual existence, but that the objects which shine by night are couches of gold set with diamonds and rubies, on which the inhabitants of paradise repose. On this Shidosh remarks: «It is agreed that paradise means the heavens, and also that the fixed stars are in the eighth heaven; so that, consequently, the heavens constitute the couches of the souls.»

They esteem the majesty of the great light as the supreme of angelic beings, and on a careful investigation of their books, acknowledge no existence as superior to Him in dignity; as the constitution of elemental compounds, and the existence of all beings is dependent on and connected with His auspicious essence. They moreover regard Brahma, Vishnu, and Mahesh, the radiance and reflection of His light, saying, it is His majesty alone which, by its acts and operations, is called by these three names. They represent Him as a sovereign, in the human form, seated in a chariot which signifies the fourth heaven, to which are attached seven horses, with angels and spiritual beings,

accompanied by royal trains and gorgeous pomp, continually passing before His majesty. They also esteem Him as the source of existence and as universal existence. They also believe the earth to be the skin of a Raksh or evil genius, who was put to death, and his skin stretched out: the mountains are his bones; the waters his blood; the trees and vegetables his hair. By Raksh they mean a demon, which here implies the material elements on this earth, which according to them is supported on four legs; alluding in this to the nature and number of the elements, each of which rests on its own centre.

According to them Saturn limps, which typifies his long period of revolution; and *Bhúm*, or *Marîkh*, "Mars," is a demon, on which account they ascribe to him a malignant influence. *Zoharah*, or "the regent of Venus," is the director of the demons, and to this planetary spirit they ascribe the sciences and religions of the barbarians, and the creeds of foreign nations.

The Muhammedan doctors say, that Islamism is connected with this planet, from which source proceeds the veneration paid by them to Friday, or the day of Venus. *Múshteri*, "Jupiter," is accounted the director of the angels, and the teacher of the system of Brahma, which is conveyed in a celestial language, not used at present by any beings of elemental formation: thus, although the Koran is a divine revelation, the language of it is in general use among the Arabs; but the four Véds which the Hindus account a celestial volume, is written in Sanskrit, a language spoken in no city whatever, and found in no book save those of a particular sect: it is called by them "the speech of angelic beings." The Véda was given to them by Brahma, for the due arrangement of human concerns. By angels or divine beings they mean eloquent speakers, and learned authors, who being illuminated by the effulgence of primitive wisdom, interpreted whatever was revealed to them. It is to be remarked, that every one who pleases may derive from the Védas arguments in favor of his particular creed, to such a degree, that they can support by clear proofs the philosophical, mystical, unitarian, and atheistical systems, faith, and religion; Hinduism, Judaism,

Christianity, fire-worship, the tenets of the Sonites, or those of the Shíâs, etc.; in short, these volumes consist of such ingenious parables and sublime meanings, that all who seek may have their wishes fulfilled.

They say that the Almighty is a great body, and that all other beings are in his belly; which resembles the opinions maintained by the venerable Shaikh Shahbáb ud deen Maktúl, whose tomb may God sanctify! namely, that the universe is one body, which contains all others in existence, and is called the universal body. It has one spirit, which comprehends all others, and is called the universal soul; and one single object of intelligence, from which they derive all intelligences, calling it the universal intelligence. It is stated in the Mujmal al Hikmat, or Compendium of Philosophy, that the Almighty is the spirit of spirit; and according to *Azar Húshangian*, "the intellect of intellect." *Shaikh Bó Ali* (whose place of repose may God illuminate!) thus speaks: —

"The Almighty is the soul of the universe, and the universe the reunion of all bodies;
The different angelic hosts are the senses of this frame;
The bodies, the elements, and the three kingdoms are its members;
All these are comprehended in the divine unity; all other things are illusion."

This sect gives the appellation of *Rakshas*, which means evil genii or demons, to all those who do not profess their faith, and who perform not good works.

The Mystery of Time

Time, in Hindawi *Kal*, is a measure of the movement of the great sphere, according to the philosophers of Greece and Persia. The author has also heard from the Brahmans, and in conformity to the opinions ascribed to the most distinguished persons of their caste, it is stated in the work entitled *Muadan Ushshaffai Iskandari* (a selection taken from several Hindi medical treatises), that time, according to the Hindu philosophers, is a necessarily-subsisting immaterial substance, durable, incorporeal, that will ever last, and

admits not of annihilation. Time has been divided into three kinds, namely, past, present, and future; but as in their opinion time admits neither of alteration nor extinction, these divisions are not in reality its attributes, although correctly used when applied to acts performed in time. According to the succession of acts, they figuratively describe time as past, present, and future; as in reference to the solar revolutions and phases, they call it by the names of days, nights, months, years, and seasons: in short, they have so many intricate distinctions of this same nature, that the mere attempt to enumerate them would fill several volumes. They all agree that this world is to continue for four ages: the first, the *Rast Yug*, "the righteous," which lasted one million seven hundred and twenty-eight thousand common years; during which, all human beings, high and low, exalted and humble, princes and servants, adhered to the practice of righteousness and truth, passing their glorious existence in a manner conformable to the divine will, and devoted to the worship of the Almighty; the duration of human life in this age extended to one hundred thousand common years. The second, the *Treta Yug*, which lasted one million two hundred and ninety-six thousand common years: during this period, three-fourths of the human race conform to the divine will, and the natural duration of life extended to ten thousand years. The third was the *Dwapar Yug*, which lasted eight hundred and sixty-four thousand ordinary years, during which one-half the human race performed good works and their life was limited to a thousand years. The fourth is the *Kali Yug*, or "iron age," which is to last four hundred and thirty-two thousand years, during which three-fourths of the human race will be immersed in sin, infatuation, and evil works, and the term of human life reduced to a hundred and twenty ordinary years. These four ages (4,320,000 years) they call a *Chakra*, and seventy-one Chakras a *Manwantar;* on the expiration of seventy-one Chakras, there elapses one day of the life of India, the ruler of the upper world; and on the expiration of fourteen Manwantars, reckoned according to the preceding calculation, one day of Brahma's life is terminated.

They say that the Almighty, having united Himself with Brahma's body, created the world through his medium; Brahma thus became the creator, and brought mankind into existence, making them of four classes, namely: the *Brahman*, *Chattriya*, *Vaisya*, and *Sûdra*. To the first were assigned the custody of laws and the establishment of religious ordinances; the second class was formed for the purposes of government and external authority, being appointed the medium for introducing order into human affairs; the third was composed of husbandmen, cultivators, artisans, and tradesmen; and the fourth for every description of service and attendance. All races not comprised in one of these four divisions are not accounted of human origin but of demoniacal descent: however the demons or Rakshas, through the practice of religious austerities, attained to such dignity that Brahma, Vishnu, and Mahesh (Siva) became their attendants. Thus Rávan, through the efficacy of religious mortification, became lord of the world and its inhabitants; Brahma was reader of the Vedas at his court; the sun filled the office of cook; the clouds were his cupbearers, and the wind his chamberlain.

Finally, according to the sectaries, the life of Brahma lasts a hundred extraordinary years of three hundred and sixty days, with nights corresponding to the days, so that up to the present time, that is, the period of composing this work, in the year of the Hegira 1055 (A. D. 1645), there have elapsed four thousand seven hundred and forty-six years of the Kali-Yug. So many Brahmas have appeared, that the sums of their years exceed the limits of human comprehension; they have merely a tradition that one thousand Brahmas have successively appeared and been annihilated; so that the present is the thousand and first, of whose life fifty years and half a day are expired, which commences the half-day of the fifty-first year. As soon as the age of Brahma terminates, according to the preceding calculation, or amounts to the destined number, he then forms twelve blazing suns, whose heat and splendor consume alike both earth and water, so that there remains not a vestige of this world or its productions, and mankind plunge beneath the waters, which catastrophe is called

Pralaya, in Hindawi: after this event, another Brahma appears and creates the world anew, which process of dissolution and reproduction continues to all eternity. The *Hakim Umr Khakani* says: —

«Those who adorn the heavens, which are a particle of time,
Come, and depart again, reappear on the same stage —
For, in the skirts of heaven and the robe of earth, there is
A creation which is successively born as long as God exists.»

By the prolonged periods of duration ascribed to these celestial personages, they allude to the antiquity of the world, which is so immensely great that it cannot be comprised in numbers. The man of spiritual attributes, Shídosh, the son of Anosh, says: «On the termination of the great cycle, human creatures reappear, and the water enveloping the terrestrial globe becomes of the same radical constitution as the waters on high; again, through the intense heat of the luminary, the water disappears, and twelve suns are formed: from the ascent of vapors and the blending of exhalations, the celestial disks are enveloped, when the tailed comets, which the Persians call 'minor suns,' and the Arabs *Shamseyat*, or 'smaller solar bodies,' consume alike the humid and the dry; such is the necessary termination of that cycle: the world and its inhabitants will be created anew.» Mulla Ismail Suffi, of Isfahan, says: —

«The world which is one, the creator, and the creation,
Both these worlds are like the scum of his cup;
This revolution of time resembles a painted lantern,
Which, notwithstanding its motion, remains in the same position.»

The assertion «that only the four classes above enumerated are of human race,» implies that this denomination is attached to the professors of humanity, virtue, and discrimination; superior to which is showing mercy to the animal creation; also the knowledge of one's self and of the Creator; nay, the person destitute of these characteristics has no share of the nature of man. Thus the sage Ferdusi says: —

«Whoever deviates from the path of humanity
Is to be accounted a demon, and not of human race.»

According to these sectaries, the worship offered to the forms of Mahadeo and Naráyan, and to the statues of the other spiritual beings, is highly to be commended. Strangers to their faith supposed them to look upon the idol as God, which is by no means the case, their belief being as follows: "The idol is merely a Kiblah, and they adore under that particular form, the Being who has neither accident nor form."

Moreover, as mankind is an assemblage composed of superiors and inferiors, they have made images of the directors of the people, and constitued them their Kiblah: besides, as all things exhibit the power of the Almighty, they form images according to their similitude. They also say, that as the Avátars are radiant emanations of the divine essence, they therefore make images on their likeness, and pay them worship: so that, whatever is excellent in its kind, in the mineral, vegetable, or animal world, is regarded with veneration, as well as the uncompounded elementary substances, and the starry spheres. Rai Manuhar Kuchwáhhah has said: —

"O Moslem! if the Kâbah be the object of thy worship,
Why dost thou reproach the adorers of idols?"

Observances and Ceremonies of the Smartas

According to this class, there are two kinds of birth: the first, on quitting the maternal womb; the second, on the day of assuming the *Munji* or *Zanar*, and repeating the established forms of prayer; as, until a person has scrupulously performed both these rites, he is not regarded as orthodox, nor an observer of their institutes. Under this are contained the *Shodásán-Karmáni*, "sixteen heads," commencing with the woman being purified from periodical illness; her attachment to her husband; the forms of prayer necessary to be used on the occasion, and observed until the moment of death; and the acts of charity enjoined to be performed after the person's decease.

Of their laudable customs are the following: 1, the *Garbhádáhna-karma*, or delivering the likeness of a son, that is,

giving up a daughter to her husband; 2, the *Pungsavana*, or reciting at the proper season the prayers enjoined to be said, that a virtuous offspring may be born; 3, the *Simantonnayana*, that is, in the sixth month of a woman's pregnancy, the recitation of the proper forms of prayer and giving a feast to Brahmans; 4, the *Játakarma*, or the rites to be practiced by the father on the birth of a son, in regard to ablution; *Hóm*, or burnt offerings; *Jap*, or devout meditation and acts of charity; 5, the *Náma-karana*, when, on the eleventh day after the child's birth, they give it a name and repeat the necessary forms of prayer; 6, on the fourth month they bring out the child, which they call the *Nish-kramana;* 7, giving the child suitable food and at a propitious moment, which they call *Anna-prásanna;* 8, at the age of three years they shave the child's head and bore its ears, which rite they call *Chúdá-karana*, or the ceremony of forming the crest at the first tonsure of a Hindu. They are strictly enjoined to observe the above eight ceremonies; and if the child be of the female sex, they practice the same rites, but without the stated forms of prayer: excepting at the time of her marriage, when they are bound to recite the forms appropriated to that ceremony; 9, in his fifth year, they bind around the child's waist a string which they call *Sútram;* this rite they call *Mungi;* the string is to be made of the bark of the *Darbha;** 10, three days after investing the boy with the Sutra, they should put the Zanar, or "sacrificial thread," † about his neck, which they call the *Yajnópavíta;*‡ 11, on assuming

*The girdle of a priest must be made of Munja, in a triple cord, smooth and soft; that of a warrior must be a bow-string of Murva; that of a merchant, a triple thread of Sana. If the Munja be not procurable, their zones must be formed respectively of the grasses Cusa Asmantaca, valvaja, in triple strings, with one, three, or five knots, according to the family custom.

† The sacrificial thread of a Brahman must be made of cotton, so as to be put on over his head, in three strings; that of a Chatríya, of Sana thread only; that of a Vaisya, of woolen thread.

‡ The sacrificial cord was originally worn by the three principal casts of Hindus; at present, from the loss of the pure Chatríya and Vaisya casts in Bengal, confined to the Brahmanical order: from *Yajna*, "a sacrifice," and *Upaví ta*, "a thread."

the Brahmanical thread they are, by way of charity, to bestow a cow on the Brahmans, which act they call *Gódán;* 12, is the ablution of the body with milk, curds, clarified butter, honey, and sugar, which they call the *Ashnan-panjah* and *Paraish-chat;* 13, when the boy reaches his fifteenth year, they make him master of a household; this they call *Viváhah*, or "matrimony"; 14, the son, after the decease of his father, performs the requisite charities and donations, which they call *Pind-pradán;* 15, on the 7th of the month *Mágha*, when the majesty of the great luminary is in Aquarius, they are to present the Brahmans with pulse, barley, wheat, black rice, sesamé, gold, and such like; this is called *Dán-phal;* 16, on the *Shiva-rátri*, or "night of Siva," the 21st of the *Bhágan* (Phâgan, or Phálgun) they present to the Brahmans a serpent of silver, with red rice, which they call *Phani.*

Curious Brahman Rites

The above are the sixteen ceremonies. It is moreover necessary that a Brahman's son should be invested with the Munji at the age of eight, the Chatriyas at eleven, and the Vaisyas at twelve, after which ceremony the boy is to be sent to school.

A Brahman must, while performing the offices of nature, fasten the Munji securely on the right ear, turning his face to the north, but at night to the south. After performing these offices, he is to take his instrument, and going three paces farther he is to apply to his hands water, which is to be in a vessel, and with which earth has been blended, and this is to be continued until there remains no disagreeable odor. He is after this to perform his ablution in a clean place,* and seat himself in such a manner that his hands

* The abstract given in the Dabistán is inaccurate, agreeing neither with *Manu* nor *Ward;* in *Manu*, it is as follows (I. II. sl. 58): Let a Brahman at all times perform the ablution with the pure part of his hand, denominated from the Veda or with the part sacred to the Lord of creatures, or with that dedicated to the gods; but never with the part named from the *Pitris.* (sl. 59) The pure part under the root of the thumb is called *Brahma;* that at the root of the little finger,

should be under his knees, with his face to the north or east; next, while repeating the prescribed forms of prayer, he is to put a little water three times successively into the palm of the right hand,* which he is to swallow without reciting any prayers; he is then to cleanse the mouth with the back of the left hand, and having taken into the palm of his hand other water, and dipped the other fingers into it, he is to apply them to his nose, eyes, and ears; the water must be pure, without foam or bubble. On this occasion the Brahman is to swallow so much water that the moisture may extend to his breast; the Chattri such a quantity as to extend to his throat; the Vaisya sufficient to moisten the inside of his mouth; the cultivator, women, and children who have not assumed the Munji, are to apply a little water to the lips, then immerse the head, and having repeated the proper forms of prayer, to sprinkle

Cáya; that at the tips of the fingers, *Daívα;* and the part between the thumb and index, *Pitrya.* (sl. 60) Let him sip water thrice; then twice wipe his mouth; and, lastly, touch with water the six cavities (or his eyes, ears, and nostrils), his breast, and his head. (61) He who knows the law and seeks purity, will ever perform his ablution with the pure part of his hand, and with water neither hot nor frothy, standing in a lonely place, and turning to the east or north. (62) A Brahman is purified by water that reaches his bosom; a Chatríya, by water descending to his throat; a Vaisya, by water barely taken into his mouth; a Sutra by water touched with the extremity of his lips.

*This rite is called *Achamana* performed by taking up water in the palm of the right hand three times, and drinking it as it runs toward the wrist; then, with the right hand, the Brahman is to touch his lips, nose, ears, navel, breast, forehead, and shoulders, repeating an incantation; wash his hands again, and perform *achamana;* repeat an incantation; then sitting to the N. or E., before sunrise, cleanse his teeth with the end of a green stick, about six or seven inches long. If he clean his teeth after sunrise, in the next birth he will be born an insect feeding on ordure. He must now wash from his face the mark on his forehead made the day before. Lastly, he puts a dry and new-washed cloth around his loins and sitting down, let him cleanse his poita by rinsing it in the water; then taking up some earth in his hand and diluting it with water, put the middle finger of his right hand in this earth, and make a line betwixt his eyes up to the top of his forehead; then draw his three first fingers across his forehead; make a round dot with his little finger in the centre at the top of his head; another on the upper part of his nose; and another on his throat; etc.

the head several times. The Brahman is next to compress the nostrils, so that the passage of inhalation and exhalation should be closed up, and recite the prayers prescribed on the occasion; then he is to stand for some time, turning his face toward the great luminary, and repeat the necessary formulæ. Every morning, on rising up and performing duly the offices of nature, he is to go through the necessary rites which they call *Sandhya*,* the observance of which, three times every day, is equally imperative on both Brahman and Chattriya: 1, every morning, or from the dawn of day until the rise of the world illuminating solar orb; 2, at midday, from the sun's meridian altitude to his declination; 3, at evening, or from one hour before the setting of the world-enlightening sun until the rising of the stars. These rites are to be accompanied by *Ghasal*, or "ablution," except on the Sandhya of the latter part of the day, when, if it be impossible, the established prayers only are to be recited. On performing this ablution, the head is to be several times sprinkled with water in such a manner that it may fall in drops on it; after which, having gone through the indispensable forms of prayer, he is to make the *Homa*, that is, he is to light the holy fire on a pure spot, and place on it thin and fine pieces of wood, and having chosen the still more delicate splinters of it, and moistened them with water, he drops pure rice upon them. The fire being thus lighted, he addresses prayers to his spiritual guide or his instructor, father, and elders, and laying his head on the ground, solicits their benedictions; pronouncing during this adoration his own name, so that it may be heard by them, after this manner: "I who am such a one, in profound adoration address my prayers to you, and prostrate myself in your presence"; the same prostration must also be performed to his mother. He then repairs to his master, before whom he stands in an humble attitude and receives instruction;

* *Sandhya.* The Brahman must offer up many prayers; pour out water to different gods; repeat certain forms of prayer in honor of the sun, which he must worship; and repeat the Gáyatri; then take up water with his Kosha (small copper cup), and pour it out to his deceased ancestors; after which he must return home and read some part of the Veda.

but after this form, that the instructor should say of himself, "I am now at leisure"; he is not to command him, which would be accounted great rudeness. When the pupil waits on his master, he is to appear before him dressed in costly clothing; but if both master and pupil should be in indigent circumstances, the latter is to solicit alms, and thus procure subsistence for his master and himself; he is moreover to remain silent at table.

The boy, when invested with the Brahminical thread, is called a *Brahmachari*, until he enters into the marriage state; after which, if through the necessity of his own family he derives his daily support from another quarter, he is not to eat at one place only, but go round to several doors, and receiving something at each, convey the whole to its proper destination; but the person, whose father and mother charge themselves with his annual support, and who can discover no other Brahman beside himself in that district, is allowed to satisfy his appetite at one place. Until the time of his marriage, the Brahmachari eats not honey, never applies collyrium to the eyes, nor oil nor perfumes to the body; and never eats the viands left at table, except his master's; he never utters a rejoinder with harshness or severity; avoids female intercourse; and never looks at the great luminary when rising or setting; he is a stranger to falsehood, and never uses an expression of ill omen; nor holds anyone in detestation, or regards him as an object of reproach; above all, he shows exceeding veneration to his preceptor.

The ancients commanded that boys should be engaged in the study of the Veds, or "religious sciences," from five years of age to twelve. They have also said: "A Brahman should study the four Védas;" but as the acquisition of the whole is impossible, their learned men are consequently satisfied with the knowledge of small portions of each. The first is the *Rigvéda*, which treats concerning the knowledge of the Divine essence and attributes; the mode of creation; the path of righteousness; of life and death. The second, or *Yajúshvéda*, treats of the rules prescribed for religious ceremonies, faith, burnt offerings, and prayers. The third is the *Sámavéda*, which treats of the

science of music, the proper mode of reading the Védas, and the portions selected from them; from this source are also derived vocal and instrumental harmony. The fourth is the *Atharva-véda*, which includes the rules of archery, the prayers proper to be recited when encountering the foe and discharging arrows against them. If a person acquainted with this system and form of prayer discharge a single arrow, it becomes a hundred thousand arrows, some of which contain fire, others wind, storm, dust, and rain; others vomit forth golden stones and huge bricks; while some assume the forms of tremendous wild beasts and ferocious animals, which strike terror into the boldest hearts. Many are the extraordinary modes and wonderful devices unfolded in this Véda for the total destruction of one's enemies. Such is the Atharva Véda, and such the artifices, magic practices, incantations, spells, and devices contained in it.

Marriage Customs

The *Brahmachárí* is of two kinds: one as already described, whom the Brahmans call Brahmachari, until the period of his becoming a householder and taking a wife; the second is he who in the course of this life never enters into the married state, pays no attention to worldly cares, and continues the devoted servant of his instructor, on whose death he pays the same attention to his survivors. If the disciple should happen to die in his master's house or that of his successor, it is accounted far more meritorious than in any other place; and if his decease should not occur, he is carefully to worship the fire which is made for the purpose of the Hom, or "burnt offering," and diminishing every day the quantity of his food.

Having thus given some statements concerning the Brahmachárí, it now becomes proper to mention the various modes of contracting marriage among the Hindus: thus it is related in the first part of the *Mahábhárat*, that a woman who has lost her husband may lawfully take another; for when Parasu-Rama had exterminated the Chattris, their wives held intercourse with the Brahmans and bare them

children. It is also permitted to a wife deprived of her husband, to attach herself to another; thus *Yojanagandhá* was first the wife of *Paras'ara*, by whom she had a son, the celebrated sage *Vyása*, and she afterward became the wife of a king named *Santana*. In the same work it is also recorded, that a woman may, by her husband's consent, maintain intercourse with another; thus, on the arrival of Raja Bali, a Brahman named *Tamma* sent him his wife and obtained a son. In like manner, Raja *Pándu*, who abstained from all intercourse with woman, permitted his wife *Kuntí* * to keep company with others, and she, by force of his prayers, mixing with angels, had sons. In like manner it is permitted that the son be separated from the father, but remain with the mother, and that, on the decease of a brother, another brother by a different father but the same mother, may marry the widow of the deceased: thus *Vyása*, the son of *Yojangandha* by *Párasaru*, † visited the wives of *Vichitra-Virya*, who was born of the same mother, Yojangandha, by king Santana, and there was born to him *Dhritaráshtra*, Raja *Pándu*, and *Vidúra*. It is also allowed that several individuals of the same race and religion may among them espouse one wife: thus *Draupadí*, daughter of *Drúpada*, Rája of *Pánchála*, was married to the five Pandava princes; and *Ahalyá*, the daughter of *Gautama*, to seven persons; and the daughter of another holy person, was married to ten husbands. The Yezdanians ascribe the seclusion of women, and their not choosing husbands for themselves, to litigation, corruption, and the family perplexities. It is recorded also in the Mahábhárat, that in ancient times there was no such practice as the appropriation of husband and wife: every woman

* Kuntí was mother of the five Pandava princes, by as many gods; the names of the princes were *Yud'hisht'hira*, *Bhi'ma*, *Arju'na*, *Nakul'a*, and *Sahadéva*. Pandu was interdicted by a curse from connubial intercourse, and obtained the above five sons through his two wives Kuntí and Madrí.

† *Parásaru:* This philosopher is described as a very old man, in the dress of a mendicant. He is charged with an infamous intrigue with the daughter of a fisherman; to conceal his amour with whom, he caused a heavy fog to fall on the place of his retreat. Veda Vyasa, the collector of the Vedas, was the fruit of this interview.

being allowed to cohabit with whomsoever she thought proper, until once the wife of a holy personage being in the society of another, Swétakéta, the holy man's son, feeling indignant at such conduct, pronounced this imprecation: "Let the woman who approaches a stranger be regarded as a spirit of hell!" and at present the brute creation, which possess in common with us immaterial souls, act according to the ancient law: many, also, of the northern nations follow the same practice. In the same work it is also stated, that the sage Vyása was born of the daughter of a fisherman, whom the sage Paras'ara espoused, from which it follows that the issue of such a low connection is not to be held as a low or degraded character. Thus far has been extracted from the Mahábhárat.

According to the Smarttas, there are two kinds of wives: the first is the legitimate wife, who is degraded by holding intercourse with any man save her husband; the second are those on whom no restraints are imposed; of whom there are numbers at the disposition of their chief men. The princes of ancient times, to all appearance, established this description of females for the purpose of receiving travelers and pilgrims, an act which they regarded as productive of great blessings.

Moreover, on account of the increase of the male population, they held not as a criminal act the holding an intercourse with these females; but regarded guilt to consist in being intimate with a woman who has a husband; they moreover esteemed it a base act to defraud the licensed class of their hire. Tradition records that, in former times, the *Lulees*, or "dancing women," who inhabited the temple of the Tortoise in the city of Kalinga, at first gave their daughters to a Brahman, in order to conciliate the favor of the Almighty and insure future happiness; but that afterward they gave them from selfish purposes, and exposed them from mercenary motives; even at present, although they have entirely given up every pious purpose, yet they do not associate with any save those of their own religion. However, Shir Muhammed Khan, who was appointed military governor of that province under the first sovereign, Abdálláh Kuteb Shah, forced them to repair to the houses of the Moslem:

notwithstanding which, the Lulees of the temple of Jagganath, to this very day hold no intercourse with the Muhammedans. In Gaya and Soram, when they take a wife, she must be of noble and honorable descent, and of graceful carriage; and must not previously have been affianced to any other person; she is not to be related, in the remotest degree, to the stock or family of her husband; she ought to have brothers, and her lineage and family for ten generations are to be publicly known among her contemporaries. Her relations also make strict inquiries into the merits and demerits of the bridegroom, particularly as to the state of his health and stamina. Some writers assert, that a Brahman may occasionally demand in marriage the daughter of a Chattri, merchant, or cultivator, but on this condition, that they do not join their husband in partaking of food or drink.

Among the Hindus there are five modes of contracting marriage;* the first, *Viváha*, after this form: the damsel's father looks out for a son-in-law, to whom he presents money and goods in proportion to his means, and gives him his daughter, which is the most legitimate mode.† The second is the *Asurvivahah*, when without the consent of the

*In the *Institutes of Manu* (l. III. sl. 21.) eight forms of marriage are enumerated, viz: the marriage form of *Brahma*, of the *Dévas* (gods), of the *Rishis* (saints), of the *Praja patis* (creators), of the *Asu'ras* (demons), of the *Gandharvas* (celestial musicians), of the *Ra'kshasas* (giants), and of the *Pisa'chas* (vampires). The six first in direct order are by some held valid in the case of a priest; the four last in that of a warrior; and the same four, except the *Rakshasa* marriage, in the cases of a merchant and a man of the servile class. Some consider the four first only as approved in the case of a priest; one, that of *Rakshasas*, as peculiar to the soldier; and that of *Asuras* to a mercantile and a servile man; but in this code three of the five last are held legal, and two illegal: the ceremonies of *Pisa'chas* and *Asuras* must never be performed.

†It is when the bridegroom gives to the bride, her father, and paternal relations, as much as he can afford. According to Ward, it is when money is received in exchange for a bride. Where a present is made to the father of the girl, the caste of the boy is not very respectable. In the most respectable marriages, the father not only gives his daughter without reward, but bears the expenses of the wedding, and presents ornaments, goods, cattle, and money to the bridegroom.

father or mother, by employing force and violence, or the influence of money, the damsel is forcibly taken by the bridegroom from her parents' house to his own, and there married to him. The third is the *Gandharviváhah*, when the bridegroom takes the damsel away with her consent, but without the approbation of her parents, and espouses her at his own house. The fourth is the *Rákshasa-viváha*, when the parties on both sides are at the head of armies, and the damsel, being taken away by force, becomes the victor's bride.

The fifth is the *Písácha-viváha*, when the lover, without obtaining the sanction of the girl's parents, takes her home by means of talismans, incantations, and such like magical practices, and then marries her. Písách, in Sanscrit, is the name of a demon, which takes whatever person it fixes on, and as the above kind of marriage takes place after the same manner, it has been called by this name.

On espousing a damsel, the intelligent Brahman, having taken the bride's hand into his own, must go through the established forms prescribed by his faith, and move seven steps in advance. When he espouses the daughter of a Chattrí, at the time of solemnizing the marriage, an arrow is to be held at one extremity by the bridegroom, and at the other by the bride; on contracting an alliance with a merchant's daughter, the bride and bridegroom are to hold a scourge or some similar object in the same manner; on his marriage with the virgin daughter of a cultivator, the parties mark their union by a token of secret intimacy. When they deliver the bride to her husband, if her father be not alive, or her paternal grandfather, or if her brothers be not forthcoming on the occasion, then the most respectable person of the tribe or family is to perform the necessary ceremonies; and if the relations be not intelligent, then the damsel's mother.

It is to be remarked, that when a girl attains the proper age for entering into the married state, if her parents, notwithstanding their ability, do not provide a husband for her, they commit a great sin. If a distinguished suitor should not present himself, they are however to provide a husband of a good family; this they are to perform only

once in their lives, as on the husband's death it is unlawful for the widow to become the wife of another person: after her husband's decease, she is obliged to pass the rest of her life in his house. If, previous to advancing the seven steps prescribed at the time of contracting the marriage, there should present himself a more distinguished suitor than the former, it is allowed to take the damsel from the former and give her to the latter, as before advancing the seven paces, the matrimonial contract is not binding. Should a wife prove to be immoral, all intercourse with her must terminate; but putting her to death or turning her out of doors are also forbidden: she is to be confined to a small and dark chamber, clad in a coarse dress, and to receive food but once a day.

The period of a woman's illness, according to the Brahmans, extends to sixteen days: on the four days following the first day of the symptoms, all intercourse with her is forbidden. Women are strictly enjoined to show the greatest respect to their husbands, parents, brothers, and relations, and to use every possible exertion for the preservation of their husbands' property. When he goes on a journey, she is not to deck her person, nor appear cheerful and smiling; she is not to go to entertainments, to the houses of her acquaintances or relations, nor invite them to hers.

As long as a girl is unmarried, it is necessary to guard her with the closest attention; but, when married, this would be highly improper, with this restriction however, that it is by no means fitting that a female, from her tenderest years to the period of her maturity, should be allowed unlimited liberty: on the contrary, she is to be ever submissive and obedient to her father, husband, and relations: but if these should not be in existence, the actual rulers are to take care of her state.

The Sattee's Compensation

When the husband is on a journey, the wife is not to remain alone in the house, but is to repair to the dwelling

of her parents, brethren, or relations; and if, on her husband's death, she become not a *Sattee*, that is, burn herself with the deceased, she is then to reside with his relations, devoting herself to rigid abstinence and the worship of the Almighty. They say that when a woman becomes a *Sattee*, the Almighty pardons all the sins committed by the wife and husband, and that they remain a long time in paradise:* nay, if the husband were in the infernal regions, the wife by this means draws him from thence and takes him to paradise; just as the serpent-catcher charms the serpent out of his hole. Moreover the Sattee, in a future birth, returns not to the female sex; but should she reassume the human nature, she appears as a man; but she who becomes not a Sattee, and passes her life in widowhood, is never emancipated from the female state. It is therefore the duty of every woman, excepting one that is pregnant, to enter into the blazing fire along with her deceased husband; a Brahman's wife in particular is to devote herself in the same fire with her husband; but others are allowed to perform the rite in a separate place. It is, however, criminal to force the woman into the fire, and equally so to prevent her who voluntarily devotes herself.†

The enlightened doctors say that by a woman's becoming a Sattee is meant that, on her husband's decease, she should consume in the fire along with him all her desires, and thus die before the period assigned by nature; as in metaphysi-

* This passage is nearly a literal translation from the *Hetopades*.

«Three crores and a half are the hairs on a man;
So long a time shall she live in paradise who follows her lord.
As a snake-catcher forcibly draws up a snake from his hole,
In the same manner she having taken her husband, is exalted to heaven.
The affectionate wife, who on the funeral pile has embraced her inanimate
Husband, abandons indeed her own body:
But taking up her husband, who has committed many sins — even a hundred times
A hundred thousand — she shall obtain the mansions of the gods.»

† The sacrifice of widows was abolished in the year 1834, in all the Indian provinces under the government and influence of the English authorities.

cal language woman signifies "passion," or, in other words, she is to cast all her passions into the fire; but not throw herself into it along with the deceased, which is far from being praiseworthy. A respectable woman must not from vanity expose herself to the gaze of a stranger, but she is to wear a dress which will completely cover her to the sole of the foot.

It is to be noted, that the son of a Brahman by a Chattri female is not of the father's caste, but a superior Chattri. It is moreover laid down as a rule that a Brahman, on becoming a Brahmachári, should regularly worship the fire, which fire he is to discontinue at the time of the marriage contract; but on that occasion he is bound to light another fire and to recite the prescribed prayers, so that it may be as a witness of the compact entered into between husband and wife: also after the celebration of the marriage, they are to repeat the prayers prescribed at the time of lighting the fire which they are ever after to worship daily.

The Brahman is moreover to offer up *Hóma*, or burnt offerings, at the rising and setting of the great luminary, and to partake of food twice; once during the day on the expiration of two watches (midday); the second time at night, on the expiration of one watch: he is also to assist with food and clothing, to the utmost of his power, the indigent, and friends who come to his house.

The Chattri is to learn the Védas and Shasters, or the divine revelations and sciences, but he is not to teach them to another; he is likewise to perform Hóma, or "burnt-offerings." His occupation consists in governing and protecting the human race, for which reason all monarchs were anciently of the Chattri class, the more effectually to establish the righteous decrees of Brahma, and the institutions of the Brahmans.

To the Bakkál, or "merchant caste," appertains the profession of buying, selling, and commercial transactions, the protection of animals, and agriculture, which is attended with profit.

The cultivator, who is called *Dalmah*, or *Kumbí*, is enjoined to engage in service, to practice tillage, or any employment within his capacity by which he can gain a

maintenance; there are in fact no limits prescribed as to the nature of his occupations.

All four classes are strictly enjoined not to injure any living being whatever, especially not to deprive anyone arbitrarily of life; to speak the truth, to act uprightly, and as long as they live not to defraud a fellow-creature of his wealth.

Sacrificial Offerings

Every Brahman is obliged once a year to celebrate the established rite of *Yajna*, or "sacrifice": if he be in indigent circumstances, he is to go round to his brethren, and expend whatever he collects in the Yajna, which is thus performed: there are three *Kundams*, or "fire-pits" to be formed, in front of which is fixed a wooden post; then a rope made of Durva grass (in Sanskrit, *Kúsá*) is thrown around the neck of a black he-goat, and fastened to that post; *Hóm* is then offered up during five days; on the first day, the sacrificer and his wife both perform their ablutions, nine Brahmans at the same time going through the rite of washing their heads and persons; of these nine, one is looked upon as Brahma himself, all present obeying his commands, and the remaining eight Brahmans waiting obsequiously on him. In addition to these, sixteen more Brahmans are required, who are to recite by themselves the *Mantra*, or "forms of prayer," at the moment of the *Hóm*, or "burnt-offering." In order to light the fire, they bring small pieces of a wood which in Sanskrit they call *Arana*, in Hindi, *Ak* (asclepias gigantea); and also for the same purpose another kind, in Sanskrit, *Khandíra*, in Telinga, *Chandaru;* for the Homa, a wood in Sanskrit called *Pámárak*, in Telinga, *Utarini*, in Dakhani *Akhárah*, of which they make tooth-picks; also a wood, in Sanskrit *Udámvarah* (ficus racemosa), in Telinga, *Miri*, in Dakhani, *Kular*, in Parsi *Anjir dasti*, or "wild fig"; and another wood, in Sanskrit *samí*, and in Telinga, *Khammi;* also a grass, named in Sanskrit *Dúrvá*, in Telinga, *Kargi*, in Dakhani, *Haryálí;* also another sort, called *Darbas*, altogether nine are required. The eight Brahmans first mentioned having

repeated the proper incantation lay hold of the goat in such a manner that they make it lie down on a bed formed of the leaves and branches of the tree *Khartarhari*, or *Karshartari*, in Sanskrit, *Kalis akha*, in Telinga, *Balsúkúma*, and in Dakhani *Karankabánta*. In the next place, the sixteen Brahmans, having recited the formula, or appropriate Mantra, stop up all the animal's orifices, so that he can neither exhale nor inhale, and keep him in that position until he dies. Then one of the sixteen Brahmans, cutting off the head at one blow, flays the carcass and cuts it up in small pieces, throwing away all the bones to some distance, and then mixes up clarified butter with the flesh. The eight Brahmans next lay it piece by piece on the fire, whilst the other sixteen are employed in throwing on the above-mentioned kinds of wood, and pouring clarified butter on them. The eight Brahmans eat of the meat thus roasted; the person who offers the sacrifice also partakes of it; after which he gives among all the officiating Brahmans one hundred and one cows with their calves, along with a *dakshinah*, or "presents of money." Hóma must also be performed on the second day, and gifts presented to the Brahmans; on the three following days, they recite the appropriate Mantras, and light up the fire in the manner before described, but lay no meat upon it; in short during the whole five days, they entertain all Brahmans who present themselves, offering up perfumes and giving presents to each of them. On the expiration of the five days, they completely fill and stop up two of the fire-receptacles, leaving the third, which they do not close up until they have removed the fire it contains to their dwelling. As the fire on this occasion had been made outside the city, they erect there a house which they burn down on the completion of the ceremony. When they have taken the fire to their dwelling, they deposit it in a peculiar receptacle excavated for the purpose; they offer up the *Hóma* daily, never suffering this fire to go out; they also make a covering for it, which they remove at the time of offering up the Hóma.

The manner of offering the *Hóma* is as follows: the sacrificer having performed his ablution and made the *tilek*, or

"inaugural mark," on the forehead with ashes from the fire receptacle, then celebrates the Hóma; the rites must be performed by a Brahman, as it is of no avail when performed by any other. If the officiating Brahman be a *Vaishnavah*, "worshiper of Vishnu," he performs the *Yajna*, or "sacrifice," in the same manner, excepting that, instead of a goat, he employs the figure of a goat formed of flour, over which he goes through the established ceremonies. When one goat is sacrificed, it is called *Agnishtóma*, or "sacrifice to Agni"; where two are offered, *Yúnyíkam;* the sacrifice of three is called *Wajpéya;* the sacrifice of four is called *Jyotishtóma;* and the sacrifice of five is named *Panjáham*. When they sacrifice a cow after this manner, it is called the *Gomédha;* the sacrifice of a horse, *Aswamédha;* that of a man, *Narmédha*.

The *Yajna*, or "sacrifice" is to be offered in the months of *Mágha*, "January"; *Váisháka*, "April," or *Márgasirsha*, "August." Every person performs the Yajna once; but he sacrifices a goat every year; or, if in indigent circumstances, the figure of a goat formed of flour; and if he be a follower of Vishnu, the goat is to be a figure formed of the same materials, as among that sect cruelty toward the animal creation is reckoned as impiety. In their Smriti, or "sacred writing," it is thus laid down: "Let that person put animals to death who has the power of reanimating them, as the victim thus sacrificed must be restored to life." Moreover, their pious doctors have said that, by the sacrifice of a sheep, is meant the removal of ignorance; by that of a cow, the abandoning of low pursuits; by that of the horse, the curbing of the mind; as according to the Hindus, Manah, or "the heart," from which proceed all phantasies and internal sense, is a fiery and unbroken steed; finally, shedding man's blood in sacrifice, implies the eradication of all reprehensible human qualities.

The Proprieties

It is also to be highly commended in a Brahman not to devote himself to lucrative pursuits, but to repair to the

abode of his co-religionists, and being satisfied and grateful for the portion of grain he receives from them, to give up the rest of his time to devotion; nor is he to collect so much food as to have any remaining for the next day. Vessels of gold are esteemed more pure than those of any other metal. Whenever a Brahman sees an idol-temple, a cow, or a holy personage, he is to walk reverentially round each. He is not to perform the offices of nature in running water, nor in a cow-shed, nor in ashes; before a Brahman, or a cow, or in sight of the great luminary; when he retires to any place for this purpose, he is not, in that state of nudity, to look toward the stars; neither is he to go out naked in rain, nor sleep with his head to the west; he is not to cast saliva, blood, nor semen into water, nor extend his feet toward the fire for the purpose of warming them; he is not to leap on fire, nor drink water with both hands. It is also wrong to awake, unless in case of necessity, one who is in a profound sleep; nor is it allowed to sit on the same couch with a sick person. It is not right to enter upon any undertaking to which a suspicion of evil consequences is attached. Great care must also be taken to remove to a distance from the smoke of a dead body on the funeral pile. No one is to return to his home, whether in a city or village, except by the public gate. A Brahman must not receive a gift from a mean and sordid monarch, or from an avaricious person of degrading pursuits, as in the future investigation, punishment certainly awaits such conduct; in short, he never accepts anything from the impure or base. He is not to look at his wife when sneezing, yawning, or gaping; when she is seated in privacy at her ease; or when applying collyrium to her eyes or anointing her hair. He ought not to sleep naked in his bedroom, nor in an empty house without a companion; he ought not to throw water about in play, with the palm of his hand or with his foot, nor to blow out fire with his breath, without using any instrument.

It is to be known, that the astronomers among the Brahmans, in their computation, divide the month into two parts; from the beginning to the fifteenth day they reckon one part, and call the sixteenth day *Púrva*, that is, one

entire part; and the rest, to the end of the month, is the other part; in like manner, they have in each month twice twelve and six days; which they distinguish by the denomination *dvádási*, "the twelfth," and *chachti*, "the sixth day" of the lunar fortnight.

Nobody ought to put his feet upon the shade of a Dív, that is, of the image of a celestial being, of a king, a preceptor, a saint, and a married wife of another. It is not right to look with contempt upon a Brahman. One may beat a delinquent on account of a fault, or a pupil by way of chastisement, but his blows must not hurt the upper parts of the body. No man ought to dispute or wrangle with one higher in rank than himself, nor with a widow, nor with a man without connection, an old woman, a beggar, nor with children. Let him feign ignorance with respect to a mandate upon a woman, and toward a person who should be aware of the bad conduct of his wife. He is never to take his meal upon the same table-cloth with a man without religion, a butcher, and one who sells his wife. The master of the house ought never, with a loud voice, to invite another to his board, because this looks like ostentation.

Nine stars are to be worshiped for the increase of wealth, the accomplishment of our wishes, and the union with the divinity namely, Saturn, Jupiter, Mars, the sun, Venus, Mercury, the solstice, and the descending node. Let the pious distribute to the Brahmans and to the wise men what is prescribed of corn, raiment, and jewels that may suit them. The king is to possess dignity, wisdom, and affability toward young and old; he is to be just toward the complainants; at court, condescending to all, mild and liberal, knowing the truth, understanding the wishes of men, respectful to the pious and the saints, and showing deference to the lords of the faith, and the secluded from the world. He is to be humble and command his ambition; and in whatever may occur, pleasure and pain, fortune and misfortune, let his conduct never be mutable and inconsistent.

Whoever runs away in battle, renders himself highly guilty, and all the merit which he might have acquired

before, falls to the share of another who stood firm in the field of battle. A king who, with the laudable qualities before described, exerts himself in the maintenance of his laws, the distribution of justice, and the welfare of the cultivators, shares the recompense of all the good actions which the inhabitants of the country have performed. The exercise of justice is imposed as a necessity upon a king; in order that, if a son, brother, uncle, brother-in-law, preceptor, or any other friend, commit a crime, he may immediately, according to the established code of laws, order their chastisement, terrify, reprimand, or subject them to retaliation.

In the Hindu Institutes which are called *Smriti*, it is said to be established that, after the worship of the Supreme God, they ought to venerate the subordinate divinities, and perform the prescribed rites. To eat flesh, and to put to death some animals, is therein not prohibited, excepting the cow; he who kills, or even hurts this animal, shall never enjoy the sight of heaven; and they say that he only who can restore to life, may put to death an animal; this is necessary: who destroys a living being must vivify it again; if he be not able to do this, he ought to forbear from that act, because he shall not escape punishment for it. According to their learned interpreters, the killing of certain animals which is permitted in their sacred books, signifies the eradicating and destroying of such blamable qualities as are proper to these animals.

In ancient times, it was the custom among the Brahmans and the wise among them, when they had become householders and begotten a son, to withdraw from society, and when they had established their sons, to separate from them, and having retired into a desert, to devote themselves to the worship of God; and when the sons had children in their house, their father and mother did not visit each other in the desert, but lived separate from each other, at the distance of several farsangs.

The religious austerity of this people is very great; thus they practice perpetual standing upon their legs, hanging themselves up, abstaining from conversation, keeping silence, cutting themselves asunder, leaping down from a rock, and

such like. Women used to burn themselves alive with their dead husbands: this is according to the *Smriti*, which is ascribed to Brahma, and believed to be eternal truth.

Of this people, the author of this book saw in Lahor, the capital of the Sultan, a Brahman, called Sri Manu Rama, who would not accept any nourishment from the Musulmans, nor keep society with strangers. It was said, that an Umra of the Muhammedans had offered him three lacs of rupees, which he refused to take. Pursuant to his religion, he abstained from animal food. Kesayi Tívárí is one of the Brahmans of Benáres, and well conversant with the science of his class. Having left his house, he settled on the bank of the river Ravi, which passes under the garden Kamran, at Lahór: given up to devotion, he seeks no protection against rain and sun; he lives upon a little milk; and whatever he has collected during several months, he spends in the entertainment of the pious Brahmans whom he invites.

THE VEDANTIAN SECT

This sect belongs to the most learned and wise of this people. We shall give the substance of their creed. They say: The explanation regarding the only really existing Being (God) resembles a science from which a faint likeness of His grandeur may be perceived; this being and His qualities are pure of all imperfections and contradictions; He oversees all beings; He discovers all that is hidden; His existence comprehends all things; decay and deficiency have no access to the boundless area of His existence; He is the lord of life, the greatest of spirits endowed with pure qualities, and this holy Being, this sublime object, they call *Brahma uttama*, "the most excellent Brahma," that is, the supreme soul and the most exalted spirit; and the evidence of this meaning, that is, of His existence, is the created world; because a creation without a creator will not come forth from the veil of nonentity into the field of evidence, and the maker of this work is He, the Lord. This explanation is to be supported in the field of certainty by the wise arguments of sagacious people, and by the testimonies of the

text of the Véda, that is, of the heavenly book. The truly existing Being (God) has exhibited this world and the heavens in the field of existence, but He has nothing like an odor of being, nor has He taken a color of reality; and this manifestation they call *Máyá*, that is, "the magic of God"; because the universe is "His playful deceit," and He is the bestower of the imitative existence, Himself the unity of reality. With His pure substance, like an imitative actor, He passes every moment into another form, and having again left this, appears in another dress. It is He alone who, coming forth in the forms of Brahma, Vishnu, and Mahadeva, exhibits the true unity in a trinity of persons, and who, manifesting His being and unity in three persons, separate from each other, formed this universe. The connection of the spirits with the holy being (God) is like the connection of the billows with the ocean, or that of sparks with fire; on that account, they call the soul and the spirits *jívátmá*. The soul is uncompounded and distinct from the body and from the material senses; but by the power of selfishness it fell into a captivity from which the soul strives to be liberated. The soul has three conditions or states: the first is the state of being awake, which they call *jágar-avast'ha*, and in this state the soul enjoys quietly the pleasures of nature and bodily delights, such as eating and drinking and the like; and it suffers from the privation of these just-mentioned enjoyments; that is, it suffers from hunger and thirst, and similar pains; the second state is that of sleep, called *svapna avast'ha*, and in this state the soul is happy in the possession of what it wishes and desires, such as collecting in dreams gold and silver, and similar things; it is distressed by the want of them; the third state is known by the name of *Su svapna avast há*,* that is, "the state of good sleep," and in this state there is neither gladness nor sadness from possession

*The fantastical conceptions of the Hindus about the states or conditions of the embodied soul are of course not always expressed in the same manner. "They are chiefly three: waking, dreaming, and profound sleep; to which may be added for a fourth, that of death; and for a fifth, that of trance, swoon, or stupor, which is intermediate between profound sleep and death (as it were half-dead),

or privation of what is desired, but freedom from pleasure and pain. It is to be known that they hold sleep to bestow a prophetic sight of events, and the vision is called *rûyá* in Arabic; in this third state however, which they call sleep by excellence, no events are seen, but it is being plunged in a profound sleep, and this people do not take it simply for sleep, but they distinguish it as a sort of lethargy, which they call *su svapna*. They believe the souls to be imprisoned in these three states, and wandering about in a circle. The soul in these conditions, although united with a body, yet, by a number of meritorious deeds, and a virtuous conduct, attains to the station of knowing itself and God; it then breaks the net of illusion, and it is the characteristic of saints whom they call *Jnáni;* that, whatever they see in the state of being awake, they reckon to be a vain illusion, as if presenting itself to men in a dream. The saint thinks even a man awake to be deceived by a dream; like one who, from inadvertency, takes a rope for a snake: but it is a rope, and not a snake; he knows the world to be a delusion, which, from want of knowledge, is thought to be the universe, although, in truth, it has no reality. This state is called by them *Turbá avast há.*

The State of Mukt

When the saint becomes free from the ties and impediments of the world, and from the chains of its accidents, then he enters into the region of freedom, which they call *mukt*. This mukt, according to them, is divided into five parts: the first is, when the sanctified man, having attained the dignity of freedom, in the city of the subordinate divinities (angels), becomes one of them; as in this city are the residences of the deities, such as the city of Brahma, of Vishnu, of Mahadéva, and this part is called "the mukt

as dreaming is between waking and profound sleep. In that middle state of dreaming, there is a fanciful course of events, an illusory creation, which however testifies the existence of a conscious soul. In profound sleep, the soul has retired to the supreme one by the route of the arteries of the pericardium."

of the pious." The second part is, when the devotee, a neighbor and companion of the gods, is surrounded by an abundance of favor, and the society of the celestial beings; and this division of the mukt they call *Svámi prémá*. The third part is, when the pious assumes the form of the inferior divinities without union with their persons, that is, whichever of the gods he chooses, it is his shape which he appropriates to himself, and this part they name *Sára préma*. The fourth part of the mukt is, when the pious becomes united with one of the gods, like water with water, that is, when he coalesces with whichever of the gods he chooses, and this is entitled *svayukti*. The fifth part is, when the soul of the pious, called *jívátma*, becomes one with the great spirit whom they call *paramátmá*, and recognize as the only real being, in such a manner that there remains no room for a second to rise between, and this they distinguish by the name of *Jnánam uttamam*.

This is the substance of the creed of the Védantian: whoever possesses this science is called *Iniání* by the Hindus, and all the principal men among them are conversant with the doctrine of this sect. The sublime discourses and wise histories delivered by Vasishta for the instruction of Rama chandra, are entitled *Vasishta yog;* and the speeches which fell from the tongue of Krishna, when he was bestowing advice upon Arjuna, who was one of the Pandus, go under the name of *kathá*. Sankara Acharya, who ranks highest among the later learned men of India, has written much about this doctrine. The dogmas of this class are as follows: the world and its inhabitants are appearances without reality, and God is but one necessary and self-existing being, whom they call *Parama atma;* they say, this appearance and diversity of form, this order and aspect of heavens, are like the vapor resembling the sea upon the surface of sandy plains, and like the vision of a dream; good and bad, pleasure and pain, adoration and worship of God, are but objects of imagination, and these various images are illusions; — the deepest pits of hell, the vaults of heaven, the return to earth after death, transmigration, and the retribution of actions, all that is but imagination, and variety of imagination.

Query — Should one say, a principle of life acts in us; there is no doubt of it; consequently the one is learned, the other ignorant; the one is happy, the other distressed. How can that be mere imagination and appearance?

Dreams

The answer they give to it is — If not in a dream, thou wouldst not see thyself a king issuing mandates, a servant, submissive, imprisoned, free, a slave, a master, sick, healthy, distressed, merry, melancholy, and so on. How often in a dream didst thou not feel pleasure and happiness, or wast overwhelmed by fear, and terror, and anguish? there is no doubt but all this is mere illusion and empty appearance, although the dreamer holds it all to be real truth.

Rayi-Rup, who is reckoned among the learned Rajahs, asked the author of this book: "After having dreamt to have received any wound whatsoever upon my body, if, as soon as I rise from sleep, I do not find the least mark of it, I know that it was an illusion; but if in a dream I converse with a woman, at my waking, I may perhaps not be able to deny the visible effect of it; why should this happen in the second case?"

To this question the following answer was given: "What thou thinkest the state of being awake, this, in the opinion of the enlightened, is also dreaming; and as it often happens that, thinking in a dream to be awake, I perceive whatever appears as if I were really awake, while I see it in a dream; in like manner, the usual state of being awake is held by the wise to be nothing else but a dream. Hast thou not heard what Kámyáb Samrádí has said in the Samrád námeh? A man had seven noble sons, each of whom felt the ambition to command in the six parts of the world. With such a desire, they addressed their devotion to God. One day they laid their head upon the pillow of repose, and each had a bright dream. It appeared to each, that he had left his body, and was born again in a king's house; after the death of the father,

each placed the crown upon his head, and bore dominion from east to west; in the seven regions there was no king equal to him, and the reign of each lasted one hundred thousand years; at the time of his passing to the other world, he delivered the empire to his son, and, leaving the body, took his flight to heaven. When they awoke, the dinner which they had been preparing was not yet ready. Afterward, each of them related what happened to him; each of them pretended to have possessed the seven regions during one hundred thousand years, and each named such and such a town as the capital of his empire. Although awake, they resolved then to go each to his kingdom, and to see that capital, whether true or not. They went first to the town which was the residence of the eldest brother; there they found his son king, and the father knew his palace; in this manner they visited the kingdoms of the other brothers, and saw their sons. Afterward, the seven returned to their native place, and said to each other: 'Each of us was in his dream king of the seven regions, and had no other above himself; being awakened, we heard the same from the men of those towns which we have visited for ascertaining that we had possessed such rank and power in the world.' Thus it is certain that we are even now in a dream, and that the world is nothing else but an illusive vision."

This sect interpret the whole religion of the Hindus according to their own belief, and they state that, pursuant to the Védas, to confound during the worship of all the subordinate divinities with the one whose existence is necessary, means nothing else but that, in truth, they all emanate from this one; further that it is but he who manifests himself in the form of any deity, and that no *Serosh* has an existence of his own, but that in Brahma, Vishnu, and Mahadéva, who appeared above, are evidenced the three attributes of God, namely, in Brahma, the creator; in Vishnu, the preserver; and in Mahadéo, the destroyer. Moreover they say, that these three attributes are the mind or intellect, which they call *manas*, and it is the action of the interior sense which they distinguish particularly by the name of *manas*. Besides they entertain this belief about

the interior sense, that, if the mind wishes, it forms the image of a town; it becomes then *Brahma*, who has as much as created it; as long as the mind wishes, it preserves its work, on which account it becomes *Vishnu*, who is its guardian; further, if it wishes, it throws it off, in which sense the mind becomes *Mahadeo*. Their belief is also, that religious austerity consists in the conviction of the pious, that the world is an appearance without reality, and that, what exists, is in truth God; and that, except Him, everything is but an illusion which comes from Him, but in truth has no reality. In their opinion, whoever is desirous of this faith, and does not possess the required knowledge, may by self-application, or by the lessons of a master, or by the instruction of a book, become a proficient in it. The conviction that the world does not exist, may also be acquired by pious exercise; and the perfect therein know, that by means of religious austerity one may acquire what he wishes to learn, and as long as he tends toward it, he has not yet known himself, as he is himself a choice part of the divine being. The pious man, who by dint of austerity renders himself perfect, they call a *Yogi*, that is, one who by self-mortification attains his aim. The pious, who by mental application, by the instruction of a master, by the study of books, or by any effort not appertaining to religious exercises, raises himself to any perfection, him they name *Rája-yogi*, that is, one who attains sovereignty.

Among the Hindus are recommended as pious exercises, *Mantra*, *Homa*, and *Dandavat*. *Mantra* signifies prayer; *Homa* is throwing clarified butter and like things into the fire, and reciting prayers, in order to render propitious a certain divinity; *Dandavat* is, when one prostrates himself like a stick before the object of adoration, and touches the ground with the forehead. A person asked Bhartari, who was one of those adepts whom they call *Jnánis:* "Dost thou recite mantras?" He replied: "I do." That person asked again: "What mantra?" He answered: "My breath, going out and in, is my mantra." That man continued to ask: "Dost thou perform Hóm?" The answer was: "I do." To the question, "And how?" the reply followed: "By what I eat." That person further inquired: "Dost thou

practice the Dan'davat?" After affirmation, being asked "At what time?" he said, "When I sleep, stretched out to rest." And this speech reminds me of this sentence:—

"The sleep of the wise is preferable to the adoration of the ignorant."

The Hindus call *Déva árchákâ* the worshiper of an idol, that is, one who is devoted to a divinity: which this people interpret to be performing whatever rite a man himself chooses; because the deity is the intellectual soul; to render it obsequious is to perform the act which it commands, that is, whenever it wills, to see with the eyes, to hear with the ears, to smell with the nose, and so on, in order to please oneself. According to their account of the revealed unity of God, all is HE. To say so is liable to censure; but it is permitted to assert: "all is I." Should one not attain to this height of philosophy, he may choose the former thesis. The author of the *Gulchén raz*, "the rose-garden of mystery," says:—

"Egotism belongs to God alone,
For He is the mystery; think Him also the hidden source of illusion."

This people are masters of themselves in their speeches and actions; they know their origin and their end; and, occupied with themselves, they are imprisoned in the gaol of the world. Sankara Atcharya, who is distinguished among the Brahmans and the Sanyasis, professed this doctrine, and to whatever side he turned his face, contentment followed him. One day the adversaries and deniers of this creed resolved to drive an elephant against him; if he do not fly but remain firm, he is a saint; if otherwise, a bad man. When they had impelled the animal against him, Sankara fled; then they said to him: "Why didst thou fly before an illusion?" He replied: "There is no elephant, nor I; and there was no flight: you saw it in a dream." All the great men among the Hindus are of this creed, and they agree that, in truth, there is no faith but this, without regard to Avátars and Rakshasas: all the enlightened Pandits have ranged themselves upon this side.

A *Jnaníndra* is called one of the Brahmans of Kachmir; this class is, in the language of Kachmir, entitled

Guruvagurinah, and said to be the fathers of the Jnanían. One whose name was Chívarína, knew well how to keep in his breath; one day he informed the inhabitants of Náu chaher, which is upon the road of Kashmír, that on the morrow he intended to leave his human frame. The next day, the people assembled; Shívarina conversed with them until he arrived at the place where wood had been piled up, on the top of which he sat down with his legs crossed under him (which in the Persian language is called *bahín neshisten*, and the description of which I gave in the chapter about the imprisonment of breath practiced by the Yezdaníán); he left then the human body, and when the people saw that the bird of life had taken his flight from the cage of the body, they set the wood on fire.

Another Jnani practiced the subduing of the breath in his youth, and, mastering his soul by means of religious austerity, he attained to that point that, although possessed of little natural capacity, he undertook to read all the books of the Hindus, and understood all their sciences better than the other Pandits, as they all agreed. He now holds the first rank among the learned of his town, and acquired such an independent manner of thinking, that he feels neither pain from the loss, nor pleasure from the increase, of wealth, and holds alike friend, enemy, stranger, and relation; he is not depressed by the nsult, nor elated by the praise of whomsoever; wherever he hears the name of a Durvísh, he calls on him, and if he conceives a good opinion of him, he then frequents him and cultivates his friendship, and never lets him be afflicted and sorrowful; he converses about God's unity, and cares about nothing else nor busies himself about any other concern, and he visits no other persons but Durvishes. Sodarshan is the name of his sister's son, who is also connected with him as his pupil; he left wife, son, and the house of this friend, and lives on the little which his disciples bring to him. When the Jnaní wishes to go out, the disciple puts his coat on him: because, inattentive to everything exterior and to what may be grateful about him, he is never occupied with anything else but with books.

It is known that the Hindus, that is, the legalists attached to the Smriti (holy scripture), light up a fire, and with it sacrifice a sheep, not without reciting spells and prayers; which they call performing *Hóm*. The Jnánindra says: "Our fire is piety, and in it I burn the wood of duality; instead of a sheep, I sacrifice egotism; this my *Hóm*." Thus he interprets the whole religion of the Hindus, and a great number of men became his disciples. He has a nephew, called *Gangu*, ten years old, and younger than Sádarshan. One day, Gangu was crying from anger; the author of this book said to him: "Yesterday thou saidst: 'The world and what it contains are but illusion'; now, why dost thou cry?" He replied: "If the world is nothing, then my crying has no reality; I am not in contradiction with myself." So saying, he continued to cry.

"The society of good men renders good."

Jaganath, eight years old, is the son of a Jnánindra; he brought a puppy into a house where an idol was worshiped put him there in the idol's place, and drew the mark of cast on his head. The boy was asked: "What art thou doing?" He answered: "The stone has no life; why should you not rather worship the puppy than this idol? Besides, each person worships what he finds agreeable. Because this worship is a play, I play with this dog." And none of the people of the house raised a hand on account of the boy's liberty, but uttered blessings upon him.

In the year 1049 of the Hegira (1639 A. D.) the author of these pages visited in Kachmir a Jnánindra, and was delighted with his society. He called him his *atma*, that is, his "intellectual soul." The Jnánindra was asked: "Who is thy disciple?" He answered: "It is he who, having arrived to the self-existent God, knows and sees himself to be nothing else but God.

At the time when the writer of this book was walking with a Hindu pious man on the border of the lake of Kashmir, a Sanyási who had pretensions to independence, joined us. There, a meal was brought to us, and the Sanyási eat with that pious man. After this, he began to boast: "Hitherto I have not eat any flesh; it is but now that I

have tasted some." The Jnání offered a cup of wine to him, who drank it for the sake of discarding care. He then re-assumed the theme of self-praise. The pious philosopher had some bread of the bazar, which, according to the Hindu faith is still more prohibited than wine, brought upon the table-cloth. The Sanyási broke a bit of the bread, eat it, and again praised himself without measure: "Now," said he, "am I free of all bonds." The wise smiled, and said: "Nothing remains but to eat cow-flesh." The Sanyási, as soon as he heard this, left the company.

Of the distinguished disciples of the Jnánindrás, whom the author of this work saw, are: *Shankar bhat*, *Kanésh bhat*, *Sudarshan Kal*, *Adab bhat*, *Máhatápindra*, and *Avat*, known under the name of *Kopál Kúl*. A goldsmith asked Shankar bhat, one of the disciples just mentioned, "Why do the Jnánindras, with all their pretensions to independence, still worship idols?" Shankar said: "Why dost thou work in gold?" The goldsmith replied: "This is my profession for gaining my livelihood." The answer to this was: "And worship too is a trade and a means to procure food."

Mulla Shídáyi, a Hindu, who has a name among the poets, and possessed a very impressive eloquence, went one day with the author of this book to the house of a Jnánindra, and conversed with him; he saw his disciples, and having observed the manners of the people of the house, he was struck with astonishment, and said: "My whole life passed in devotedness to pious persons; but my eyes never beheld such independence, and my ears never heard any thing comparable to the speeches of those emancipated men."

Hara Ráma púrí was a Sanyási, and one of the Jnánís possessing the perfection of independence. When he came to Kashmir, being vexed by the length of his hair, which was like ropes, he cut it off, on the bank of a river near a house called Bhat jatáyi. Sri Kant Bhat, a Pandit and Hindu judge, saw it and said: "Whenever thou cuttest off thy hair, thou shouldst do it in a *tirth*, that is, in 'a house of worship.'" Hara answered: "there is a place in the most holy of mansions, where the heart gets delighted, and

on the spot where the dead are burnt, all obscure points are terminated." In the year 1051 of the Hegira (1641 A. D.) he went to Kichtovar, and settled in a plain called *chawgan*, where they played at ball, practiced equitation, and burnt the dead. Maha Singh, the son of Baháder Singh, Rája of Kishtovár, became his disciple, and by devotion he rendered himself free of the bonds of exterior things; now he likes the society of the pious; he is young and conversant with poetry. In the year 1052 of the Hegira (1642 A. D.) a war broke out in Kishtovar, between the Rája and the rebels of this country. When they made resound the drum of battle, a general carnage began on both sides of the combatants; Hara Rámapúrí, having got upon the top of an elevated ground, was occupied with the sight of it, and at the uproar of the warriors and the sound of pipes, and clarions, and kettle-drums, he began to dance, and in the midst of his transport his foot stumbled; he fell headlong from the mountain, and in rolling down received from a great stone a head-wound, of which he died. Mirza Rafíah says: —

"When the darkness of my heart became enlightened by the knowledge of wisdom,
Whatever speeches were proffered as her arguments,
They bore upon some errors of my desires;
Thus the whole road was rendered winding from my stumblings."

Fakirs and Yogis

Sathrah and Jadú were two fakírs. Sathrah drew in Nagarikot the mark of the cast on his forehead, and threw the zunar on his neck; he ate, however, roasted cow-flesh, with bread of the bazar, and indulged himself in pleasure-walks. Some Hindus arrested him by force, and brought him before the judge. The judge said to him: "If thou art a Hindu, it becomes thee not to eat cow-flesh and bread of the bazar; and, if thou art a Muselman, wherefore the mark of the cast and the zunar?" The answer was: "The mark of the cast is of safran and sandal-wood; the zunar is a woven thread; the cow-flesh comes

from grass and barley; bread from corn, and the oven from earth and water: if thou considerest things according to truth, thou wilt find that all is composed of four elements, which are neither Muselmans nor Hindus; as to the rest, let thy commands be conformable to law." The judge set him at liberty. Jadú was one of his disciples, and went to Balkh, the dome of Islam. He appeared in the mosque with the mark of the Hindu cast, and with the zúnar, and, arrested, was brought before the judge, who saluted him as a Muselman. Jadú replied: "If thou givest me a wife and settlest me in a house, I will be a Muselman." The judge gave him a beautiful widow for a wife, and Jadú, having become a Muselman, went into her house. After the lapse of a few days, he said to the woman: "Give me the daughter whom thou hast had with thy late husband, in order that I may sell her, and spend the price that I receive for her for my subsistence. When we shall have another child, I will dispose of it in the same manner, by selling; for this is my profession, and except this I know no trade." The woman dismissed him. Jadú, being at liberty, went to Kabul; he put a feather on his head, as messengers used to do, fastened a bell round his waist, and with a loose belt on his shoulder and a striped coat, he appeared in the bazar. The messengers arrested him, and said: "Why hast thou taken our dress?" Jadú answered: "The crown and feather are upon the head of the nightingale and of other birds, and the bell hangs upon the neck of the sheep and of the cow; reckon me too one of them." The messengers began to handle him roughly; Jadú asked: "What is your desire?" They said: "Thou art now to exercise with us the nimble pace of a courier." Jadú did not refuse: he ran with them, and gained so much over them that at the morning dawn not one of the couriers remained near him. During seven days and nights he neither ate nor drank anything, practicing running. Jadú acquired the habit of religious austerity; in the year 1052 of the Hegira (1642 A. D.), having convoked his friends in Jelálabad, between Peshaver and Kabul, he took leave from them and resigned his life.

Pertábmal Chadah (Chadah is a tribe of Kshatriyas) is a Jnáni, that is a pious man; his native country is Síál kut; he attained to perfection in the exercise of virtue; he is not confined to any faith or religion; but knows that every religion is a road leading toward God; he sees in every face a friend revealed. One day he joined, on account of an affair, Davárah, a man who was one of the chiefs appointed by the government of Hargovínd, a successor of Nanak; he became his disciple, and declared himself as his adherent. Davárah washed his feet, and the water thereof was drank by all the present followers of the faith, which they did to everybody whom they had gained over to their religion. At last, a dispute arose between Pertábmal and Davárah; the latter said to the other: "But yesterday I washed thy feet (that is, made thee my disciple), and to-day thou makest war upon me?" Pertábmal answered: "O weak-minded man! the Jats always wash my feet as thou hast done: my own hand never touches my feet." [The Jats are a low class of the Hindus.]

It is an established custom among the followers of Nának to present, when they pursue a desire, a few direms to the chief of their master, or to their master, and solicit his favor. Pertábmal offered some direms to Kábelí, who was a religious chief appointed by Harigovind, and then in Kabul; he said with his hands joined: "I wish to convoke for prayer, according to their custom, all the followers of Nának; let that be granted." Kabeli, before giving his agreement, asked: "Thou wishest perhaps to see Haragovind?" Pertábmal said: "I wish something more precious." Kabeli asked: "What is this?" The answer was: "I wish the arrival of all the buffoons, dancers, and musicians from Péshawar to Kabul, that we may see their actions, arts, and tricks."

In the house of Pertábmal was an idol which the Hindus worshiped. A mouse having made a hole in his furniture, he put the whole idol, instead of a lump of earth, into the mouse-hole, in order to shut the passage. The Hindus said: "What art thou about?" He answered: "The deity who cannot obstruct the road of a mouse, and settle anything with a mouse, how will he protect me, and

preserve me from the tyranny of the Muselmans?" In like manner Pertábmal had in his house a Sivalingam, which is a post of stone which the Hindus venerate; having carried this lingam out of his house, like a post, he tied a dog to it.

A Muselman said to him: "Two persons only of all unbelievers, namely, Nushirvan and Hatam, will go to heaven." Pertábmal replied: "According to your faith, two persons only of the unbelievers will go to heaven; but our belief is that not one of the Muselmans will go to heaven."

Azádah (this was his adopted title) is a Brahman. One day he ate at table with some Muselmans and drank wine. They said to him: "Thou art a Hindu, and thou takest thy meal in common with Muselmans? Your people never eat but with persons of their religion." Azádah replied: "I did not suppose that you were Muselmans; hereafter I will at eating and drinking keep myself separate from you." Another day he found himself again drinking wine in company with them, and did not turn his head from the meal; during the repast they said to Azádah: "Yesterday we made ourselves known to thee as Muselmans." He answered: "I knew that you were joking with me. God forbid that you should be Muselmans."

Binaváli is the son of Hiráman, a Káyastha. The Káyasthas are a tribe of the fourth cast which Brahma has created; among the illustrious poets his name was Walí; from his childhood he liked very much the society of durvishes; and in his tender age he was with the religious chief, named Ularváh, a great durvish, whose continual exclamation was: "God, thou art present, thou art one, God, I attest this." In the year of the Hegira 1045 (A. D. 1634) he associated with the durvishes of India, and enjoyed the fruit of it; he came to Kashmir in the service of Mulla Shah Budakhshí, and acquired the desired knowledge. The Sufí is by no necessity bound to a creed; no faith or religion fetters his choice; he befriends the idol and the temple of the idol, and is no stranger to the mosque; by the power of ecstasy, not by any external knowledge, he utters loud sublime speeches. In

the year 1050 of the Hegira (1640 A. D.) the doors of friendship opened between him and the author of this work; from the refulgencies of his mind are the following lines: —

"We are not ourselves that what we are; we are that what thou art;
Thou art without a mark; we are thy mark.
These marks are the marks of thy being;
They are the manifestations and the splendor of thy qualities,
Thou art pure of our care, and of our imagination;
O thou, who art manifest in this our garment;
Manifestations of thee are all things.
Thou art independent of the relation of 'thou and we,' and thyself art 'thou and we.'

"Thy being comes forth in thy qualities,
Thy nature is the spring of thy being, O Lord!
We are all nothing; whatever is, is thou!
O thou! who art free of notion, imagination, and duality,
We are all billows in the ocean of thy being;
We are a small compass of the manifestations of thy nature."

Azadah and Binavalí appear in the dress of Hindus, and profess the belief of the Jnánis, to which they are reckoned to belong.

Mehir chand is a native of the Panjab, and belongs to the class of the goldsmiths of Guzerat; he comes from the school of the disciples of Akamnath, whose opinions he adopted. Akamnath is a Yógí, "a saint," and possessed of inspiration; according to the belief of his followers, two thousand years of his life have elapsed.

One day Akamnath came before the great emperor Jehangír, who is in heaven; the celebrated monarch asked him: "What is thy name?" The sage answered *Sarvat anga*, that is, "All the beings are my members." In the assembly, before the sovereign, a book was read; the king, having taken the book from the reader, gave it into the hand of Akamnath, saying: "This is thy saying, read it." Akamnath returned the book to the reader, bidding him to read on; but when this man began, the king addressed Akamnath: "To thee have I said, read." His answer was: "I have at the beginning declared, that all things in the world are my members; I am therefore reading by the tongue of that man." Vásúl Khaznúyi says: —

« So free is my spirit that the creation is my body,
And that fire, and air, and earth, are my dwelling.
This celestial sphere, with all its globes,
Revolves only because it is my wish.»

Soon after a sparrow passed, flying from the water. Akamnath declared before the king: « If with this body, which is near thy majesty, I should attempt to go upon the water, I could but sink, but under the form of a bird I passed.» The great Moulánâ Jamí says: —

«The world, with all spirits and bodies,
Is a certain person whose name is 'World.'»

They say that Akamnath went to the Kâbah (of Mecca) and saw the house; he asked somebody: «Where is the master of the house?» That person remained astonished. They opened the door of the house of God; Akamnath repeated the question without receiving an answer from them; he then called out: « There is no master of the house in this edifice: this place is unsafe.» Finally, he inquired from the people, why the images which had been in this house, had been thrown out; one answered: « Because an idol is the work of the hand of a man; and because the forms of men, who are created, ought not to be worshiped.» Akamnath observed: « This house, too, is the work of men, and any form therein is that of a man, and the work of men who are created; should it be worshiped?» having heard this speech, they imprisoned him; but the next morning they found no prisoner: Akamnath was gone. At last, those who returned from the pilgrimage saw him in Hindostan.

« Perhaps shall we find him there in an idol-temple,
That friend whom we missed in a monastery.»

THE SANKHYA* SECT

They say that there are two things in the existence, or that the existence is divided into two parts: the one is truth, which they interpret by *purusha;* the other is illusion,

*A system of philosophy, in which precision of reckoning is observed in the enumeration of its principles, is denominated *Sa'nk'hya';* a term which has been understood to signify *numeral*, agreeably to the usual acceptation of *Sa'nk'hya'*, « number.»

named by them *Prakrit*. *Prakrit* is the cause of the world, and purusha, being from want of knowledge and confusion of the intellect mixed with Prakrit, is in the world encircled, and penetrated by this incongruity. Five imperfections are held to adhere to the purusha, which they call *pancha kalushâni*, "the five failings, or sins." *Avidya* signifies with them that they believe the body and the senses to be the soul; which knows of no beginning nor origin; *ishmata* means personality, individuality, and selfishness; *râga* is the propensity to what is agreeable; *dvésha*, "hatred," consists in adhering to one's own opinion, and condemning that of others as vicious; *avivèchaná* relates to acting or not acting with passion. The five failings just enumerated keep *Purusha* "the embodied soul," in distress: but when the mind becomes pure, these five pains are banished. After the purification of the heart, all the qualities which are bad and wicked acquire purity, and the qualities, called by them *vrittaya*, are of four different kinds: *Mitrata* is friendship for the well doers, and benevolence for the men of probity; *karuna* means to be anxious for the good of the friendly-minded, and to relieve the oppressed; *mada* consists in enjoying the quiet happiness of all the creatures of God; *upèksha* signifies, not to use harsh words against those who do ill. These are called *chatur vrittayá*, or "four qualities," which keep the heart under subjection, and prevent it from seeing anything else; and it is from the existence of these four manners that the five pains before mentioned are annihilated, as well as everything that attracts them, and the fortunate man who is liberated from these five sicknesses attains the *satya loka*. And thus is interpreted the appearance of the forms of Prakrit and Purusha in the heart; the professor of this condition knows how to separate them from each other, and becomes wise: by this knowledge Prakrit disappears, after which, having found Purusha, or the true knowledge of himself, which is understood of the soul, man becomes satisfied and happy. According to the opinion of this sect, the five elements are deduced from Prakrit.

This is the substance of the belief of the Sánk'hyán. In little Guzerat, a district of the Panjab, the author of this

work saw Atmáchand and Máhádéo, who belong to the Sank'hyán. According to their opinion, Prakrit is nature, and God is the manifestation of nature, and all the terrestrial and heavenly bodies exist by Him, and they said: "What affords verdure to the heads of thorns, is it not nature?"

Doctrines of the Yogis

This sect believe that *Isvára*, or the necessary being exists, one, the principle of intellect, without an equal, without decrease nor increase. In the language of the Hindus *Is'a* signifies "lord," and without Is'a all is but *jíva*, that is "casualties"; in their language *jíva* means "life"; they hold Is'a to be the maker of the whole world, and the creator of all the elements; His holy being is free from care, sickness, and want, and placed out of the circle of work and agency; that is, that this holy being neither wants nor urges any religious rites, such as ablution and the like; His knowledge soars above and comprehends all being; He is the Lord, and none besides Him invested with supreme power; death and pain never approach His existence, which has no limits. *Jíva*, "life," they call what is in the fetters of cares, in the bonds of infirmities, under the pressure of pain, and in the prison of works and doings, and subjected to the control of others, without command over itself. This life is in truth not material nor corporeal; it is by ignorance only that it is thought to be one with the body; and the body is supposed by them to be revolving in the circle of material forms: by the necessity of times and seasons, life abandons the works of the body, and passes into another frame: and in this manner it migrates. Without the *abhásayóga*, the soul cannot be freed of the bonds of the material world, and from the prison of what is corporeal, and *yóga*, in the language of the learned Hindus, signifies "union," or "acquisition"; and *abhyása*, "the dominion of the eternal sphere," that is, possessing the enjoyment of a desired object; and the purport of the *yóga* is, that the heart be constantly kept in the remembrance of God, and that no foreign object be permitted to

enter into that Jerusalem, that is, the house of God. The professor of this union with the desired object reckons eight parts, which are: 1. *Yama;* * 2. *Niyáma;* † 3. *Asana;*‡ 4. *Pránáyáma ;* § 5. *Pratyáhára ;* ¶ 6. *Dháraná ;* ‖ 7. *Dhyána ;* ** 8. *Samadháraná.*†† Yama is composed of five parts: the first is *Ahinsá,*‡‡ that is, doing injury to nothing, and to kill no other but the great wild beasts; 2. *Satyam*, or "truth"; 3. *Astéyam*, that is, not stealing nor robbing; 4. *Brahma tchárí*, or to keep away from women, and all intercourse with them, and to sleep upon the bare ground; 5. *Apragraha*, which is not to ask anything from anybody, and never to take but what is brought unasked. *Niyáma*, the second of the eight parts, is divided also into five kinds: the first, *Tápasa*, that is "devout austerity"; 2. *Japa*, or "devotion by means of beads, stripes of cloth, ejaculations, mental or loud repetition of the names and attributes of God"; 3. *Sama*, which is "tranquillity and satisfaction"; 4. *Suchi*, or "purity, sanctity, perfection"; 5. *Is'a-pútcha*, "worshiping and praising God." *Asana*, the third of the eight parts of the yoga, means "sitting in some particular posture," various kinds of which are used among them. *Pránáyama*, the fourth part, consists in "drawing in and letting out the breath, according to an established mode and fixed rule." *Pratyá hára*, the fifth part, signifies "withdrawing the heart from all the desires and attractions of the five senses; and keeping away from all sorts of lust, the sight of beauty, the odor of the rose and of sandal, and from all material and exterior enjoy-

* Religious restraint, or obligation.

† Any religious observance voluntarily practiced.

‡ Sitting in some particular posture, as is the custom of the devotees: eighty-four kinds are enumerated.

§ Breathing in a peculiar way through the nostrils, during the mental recitation of the names or attributes of some deity.

¶ Abstraction; insensibility; restraining the organs so as to be indifferent to disagreeable or agreeable excitement.

‖ Fortitude; keeping the mind collected, the breath suspended, and all natural wants restrained; steady immovable abstraction.

** Meditation; reflection; mental representation of the personal attributes of the divinity to whom worship is addressed.

†† See *dhárana ; sama* is an intensitive.

‡‡ Harmlessness, one of the cardinal virtues of most Hindu sects.

ments" *Dhárana*, the sixth part, implies that, "in the heart of the cone-bearing tree, which is the centre of the bosom, and which the people of India have compared to the flower of a pond (*lotus*), the heart holds a fixed habitation; that is, they guard it in that place."

Dhyána, the seventh part, is the remembrance of God the Almighty. *Samadhárana*, the eighth part, signifies that the heart, attached to the work of God, forgets the work of the world, in such a manner that in His presence, turned toward Him, it remains absorbed in Him, and feels itself lightened of all exterior sense and satisfied. The wise, who carries these eight parts to a high degree of perfection, hears and sees from afar; his pure knowledge elevates him; and he becomes strong in the science of Yog, which is the science of the union with the desired object; the all-bounteous God regards him with pity, and discards all pains, all sicknesses, all wants, and all deficiencies from his existence. According to this sect, it is by attaining to these eight conditions, that *Mukt*, which signifies "emancipation," is acquired.

This is the substance of the doctrine of the Yogís; now, I will relate something of the opinions and actions of these sectaries, who have been noticed in this time as professing tho doctrine of the *Yog*. The Yogís are a class well known in India, and *yóga*, in the Sanskrit language, means "union"; they believe that they unite with God, whom they call *Alíka*, and according to their creed he is the divinity by excellence; moreover his being is to be venerated under the name of *Gorakhnáth;* in like manner, *Mach'henáernáth* and *Chórengínáth* are great personages or saints.

They believe Brahma, Vichnu, and Mahadeva to be subordinate divinities, but they are, as followers and disciples, addicted to Gorakhnath; thus, some devote themselves to the one or the other of the deities.

Eating and Breathing

According to their opinion, the chiefs of all religions, sects, and creeds proceed as disciples from the prophet and saint

Gorakhnath, and what they found, they have found it from him. Their belief is that Muhammed (to whom be peace) was also a pupil and disciple of Gorakhnath, but, from fear of the Muselmans, they dare not declare it; they say, that Bábá Rin Háji, that is, Gorakhnath, was the foster-father of the prophet, who, having received the august mission, took the mode of Yog from the sublime road of true faith; and a great many of them agree with the Muselmans in fasting and in prayers, and perform several acts according to the religion of that people. The sect of Yogís know no prohibited food; they eat pork as the Hindus and the Naźárains, and cow-flesh, like the Muselmans, and so on; they also kill and eat men, according to the custom of the Akmían, as will be related hereafter; and they drink wine like the Guébers. There are some of this sect, who, having mixed their excretions and filtered them through a piece of cloth, drink them and say, that such an act renders a man capable of great affairs, and they pretend to know strange things. They call the performer of this act *Atílía* and also *Akhóri*. Although they have all originated from Gorakhnath, and adhere to him in the generality of their faith, yet some follow the road of those who attached themselves to the twelve divisions of the Yoga.

Among them, the restraining of the breath is held in great esteem, such as it was practiced among the Parsian by Azar Hushang, and by the kings of that people. It is stated in the Bastán namah, that Afrasíab, the son of Pashang, was strong in restraining his breath, and it was on account of this qualification that, when he had escaped from the sling of Aâbid, he kept himself concealed in the water. This history is known. Among the Hindus and the Parsian Yezdanián, nothing is esteemed higher than this. I have said something of this custom in the article upon the Parsian Sipasían; in this place I shall state more of it.

This science of the breath is an imaginary one. The Yogis, the Sanyásies, the Hindus, and the Tapasís, say that, when one has the intention of mastering his breath, he most strictly abstains from intercourse with women, from eating salt and anything bitter and sour, as well as from toil; then, tending toward this purpose, he will know that from the

place of sitting to the summit of the head there are seven divisions of the body, which the Azarián call *haft khán amèkhi*, "the seven places of union," and the Yogís, *sapta chakra*, "seven circles." The first is the region about the pubis, similar to a flower with four leaves; the Hindus call it *muládhára*. In the middle of this originates a member, which the Hindus call *manthar*, and the Arabians *zicker*, and this is the second region. The third is the navel, from the centre of which proceeds a fire-colored vein, entitled by the Hindus *nábhi chakra*. The fourth region is that of the heart, called by the Hindus *manipuram*, and that is like a flower with twelve leaves. The fifth is the windpipe, in the language of the Hindus *kant'a*. The sixth comprehends the interval between the two eyebrows, in Sanskrit *bhruva*. The seventh region is that of the head, which is called by the Hindus *brahmanda*. It is to be known that in these regions there are many veins, among which three, as the principal, are to be distinguished: the one is on the right side, "the solar vein"; the other in the middle, "the earthen"; the third on the left side, "the lunar"; these veins are named in the language of the Hindus *áditya*, *pankila*, and *somana;* in the Persian language, *mahna*, *míná*, and *máná*. One of the three veins is the greatest, that, namely, which running from the middle of the back to the right of the back bone, divides beyond it into two branches, the one of which attains to the right, the other to the left of the nostrils; the breath and the wind come from them, and the air which proceeds from these veins extends, during a man's being awake, to twelve, during sleep to thirty-two, and during coition to sixty-four fingers: this air and breath they hold to be the foundation of life, and a great importance is attached to this subject by the learned Sipásian and Hindus. They believe the wind to be of ten kinds; but what according to them is essential to know, is the superior and inferior winds, which by the Hindus are called *Prána* and *Apána*,* by the Persians, *Alayi* and *Pásáyi*.

* *Pra'na* is breath, expiration, and inspiration; *apa'na* is flatulence, *crepitus*. Besides these two winds, the Hindus name three other winds, namely: *Samána*, eructation, supposed to be essential to digestion; *Uda'na*, passing from the throat into the head; it is the

These two winds attract each other mutually, and in pronouncing "*han*," the breath goes out, in pronouncing "*sa*," it goes within; and this takes place during prayers, without the aid and the motion of the tongue; when they fix upon a name, it becomes *hansa*, and they say also *hamsa:* the Hindus call it *ajapa*, that is, it is pronounced without the aid of the tongue; and in Persian it has the name of *damánibád*, or "sound of the wind." Thus there is, above the channel of the region of the pubis, a most subtile vein; from the summit of the shank a flower, bright and similar to gold in redness, expands itself from eight roots, and after having from this origin raised its head, and taken the high direction to the top of the head, it is there closed: this the Hindus call *Kundeli*, "a snake"; and the Persians *Ruhen mar*, and *Ráushibár:* and the path of the vein of the head is a middle one. When the Kundeli awakes to draw breath from a high feeling, it rises to the summit of the head; in like manner as a thread passes through the eye of a needle, it goes through the said opening to the top of the head. If thou knowest this mode well, thou understandest the modes of sitting; of these we mention one in the section upon the Sipasián; in this place we shall give a further account of this subject. The most approved mode of sitting is that which in the Hindu language is called *Maha ásana*, and *Sáda ásana*, that is, "sitting as the High, the mature of age, and the accomplished," which in Persian is termed *sánishín*. The mode of this is as follows: the heel of the left foot is placed at the orifice of the anus, and the heel of the other foot raised up straight to the pubis, and to the bust; the eyes, without twinkling, are directed to the middle of the eyebrows, then the part about the pubis is put in motion; the inferior wind is drawn with the superior toward the upper parts, and raised by degrees until it reaches the head. We have explained the mode of drawing up the breath in the section upon the Sipasían.

pulsation of the arteries in the head, the neck, and temples; *Vya'na*, expanding through the whole body; it is the pulsation of the rest of the superficial arteries and occasional puffiness of external parts, indicating air in the skin (see *Vedanta Sara*, edit. Calc., p. 9; and *Sa'nkhya' Ka'rita*, work quoted, p. 105).

At the time of drawing it up, the beginning is made on the side of the left for emission through the right, of the nostrils; when drawn up on the right it is also passing through the right, and the inferior wind emitted: this performance is called *Prânáyama*, by the Hindus, and *Aferasdam*, that is, "raising of the breath," by the Persians. The devotee, on drawing up the breath at the left side, forms the image of the moon; that is, he places the disk of the moon to the left, and to the right that of the sun. Some of the Sipásían place the image of one of the seven planets at every stage of their devotion. This mode is held in great esteem among the Hindus at all prayers and religious exercises; they say, the adept in it has the power of flying; he never falls sick, is exempt from death, and from hunger and thirst; it is stated in the Ramzsitán of the Persian, that by means of this power Kái Khusro is still alive. The Sipásían and the historians relate, that whoever carries this process to perfection, rises above death; as long as he remains in the body, he can put it off and be again reunited to it; he never suffers from sickness, and is fit for all business.

Holding the Breath

Sanjá náth, of the sect of Ayí, was a man accomplished in restraining the breath; the people numbered him among the saints, and said, that seven hundred years of life had elapsed without his hair having yet become white: he was, in the last-mentioned year seen in Lahore.

Súraj nath made great proficiency in mastering the breath; for several years, he has chosen his retirement in Pesháver, and is occupied with his own concern. The people think his age scarce less than that just before stated. The writer of this work visited him in the year 1055 of the Hegira (1645 A. D.), and saw several of the Yogies, an account of whom cannot find place in this book.

It is an established custom among the Yogís that, when malady overpowers them, they bury themselves alive. They are wont also, with open eyes, to force their looks toward the middle of their eyebrows, until so looking they

perceive the figure of a man; if this should appear without hands, feet, or any member, for each case they have determined that the boundaries of their existence would be within so many years, months, or days. When they see the figure without a head, they know that there certainly remains very little of their life; on that account, having seen the prognostic, they bury themselves. However the Jnánís of India hold this figure to be an illusion, and an appearance without a trace of reality.

As the Sanyásis are also pious men, I will join an account of them to that of the Yogís. The Sanyásis make choice of abnegation and solitude; they renounce all bodily enjoyments; some, in order that they may not be invested with another body, and migrate from body to body; a great number, in order to go to heaven; and a multitude, in order to acquire dominion, that is, to become kings, or very rich men. When a man becomes a Sanyási, he must give up all desire to return again into the world. They are distinguished by names, and divided into ten classes, namely: *Ban*, *A'ran*, *Tírthah*, *A'shram*, *Kar*, *Parbatah*, *Sákar*, *Bhárthy*, *Perí*, and *Sarsatí*. They are frequently holy men, and abstain from eating flesh, and renounce all intercourse with women. This class follow the dictates of Datáteri, whom they also venerate as a deity, and say that he is an incarnation of Naráyan, and in the retaining of breath attained to such a degree that he is exempted from death. When he came into the presence of Gorakhnath, who is the chief of the Yogís, and according to the opinion of the Sanyásis, an incarnation of Mahádéo, Datáterí, for the sake of trial, smote Gorakhnath on the head, who took the appearance of iron. Datáteri told him: "Thou hast not done well; there is no striking iron." When Gorakhnath himself bade him to combat, Datáteri glided off from the body, in the same manner as water glides off, and reunited safely again. In this sense S'abur Mashedi says: —

"The whole body became water, withhold thy hand from killing me,
As often as thou strikest a blow, my body reunites."

Afterward, Gorakhnath disappeared in the water; Datáteri, having found and recognized him in the shape of

a frog, brought him forth. When Datâteri concealed himself in the water, Gorakhnath, in spite of all his searching, could not succeed in discovering him, because he was mixed with the water, and water cannot be distinguished from water. Mirzá Baki Alí says:—

"When a drop is united with the sea, it becomes sea,
In substance, the bubble and billow are water; solve this riddle;"

Another says:—

"From apprehension I became water; it is useless to strike water;
I am astonished that he assailed my fortune."

There are two classes of Sanyásis: the one, the *Dandaheri*, do not wear long hair, and are attached to the precepts and regulations of the *smriti*, or of the law; the second are the *Avadhútas;* they are like the other class; they wear the zunar, and drink water mixed with ashes; but, contrary to the Dandahar, they let their hair grow so that it becomes like ropes, and this they call *jata;* they do not bathe every day, and rub their head and body with ashes, which they call *bhabút;* at the time of death, the two classes, having tied the body in a bag full of salt, throw it into the water, where, by its weight and that attached to it, it remains a few days sunk in the bottom, until they bury it in the earth.

The head of the second class is Sankara acharya; Saha dèva, the râja of Kachmir, who in the year 750 of the Hegira (1349 A. D.) pulled off the garment of the world, chose him for a teacher. Sankara acharya was a learned Brahman, of a very independent mind; the Hindus say that when the learned did not understand the Vedanta-s'astra, Mahádéva, having incarnated himself, appeared in the shape of Sankara acharya, for the purpose of interpreting the Vedanta doctrine, upon which subject many books have been written. *Sastra* signifies, in the Sankrit language, "science," and *Véda*, the "heavenly book," as has been said; *anta*, is "end, the accomplishment;" that is "the accomplishment of the intended object;" and the intent of the Veda is the knowledge of God and of one's self. On that account this science, which consists in the knowlede of the union of God, as it is to be derived from the text

of the Veda, has been entitled *Veda-anta*, "the accomplishment of the Veda." Sankara acharya was a *Jnáni*, "a saint, a divine," professing the unity of God; his speeches and actions became the code of the Jnánis.

One of these, called *Chatúr Vapah*, belongs to the class of the *Dandahars;* he descends from the Brahmans of Guzerat, whom they call *Nága-Brahmans;* his father, of the order of jewelers, enjoyed great consideration and opulence. Chatúr Vapath, having acquired great perfection in the worship of God, abandoned wife, father, mother, and children; and chose the condition of a Sanyási; he devoted himself to the practice of restraining the breath, and at last attained great reputation, but never relaxed in his religious austerity; he ate no more than three handsfull; they say that sometimes he tasted nothing but salt, and contented himself with three pinches of it; the nature of his manners is so well known among the Sanyásis, that it is not required to say more of it in this book. They say besides that, on account of his perseverance in the beforesaid practice, and on hearing the voice of God, a sound similar to that of a harp issued from his veins. A Durvish, native of Persia, gave the following information: "In the year 1045 of the Hegira (1635 A. D.), one night Chatúr Vapah came to me, and said: 'Rise, that we may take a walk together;' I went with him and arrived at a deep water. Chatúr Vapah, having put his feet upon the surface of the water, walked upon it so as not to raise a sprinkling; he then called me; going along the border of the pond, I joined him, who until my arrival awaited me upon an elevated block of stone which was near the pond. When I had seated myself near him, he pointed to the block, and said: 'Dost thou guess whose work this is?' Having considered the bulk of the stone, which was not less than ten cubits in length, I was struck with astonishment, and said: 'This may be the work of a deity.' Chatúr Vapah replied: 'One of my friends dwelt here, and endeavored to shape this block into his habitation, and having brought the huge stone upon his shoulder from the high mountain, began to work it. The people, astonished at the bulk of the stone, sat down at night in a lurking-

place, so that they saw the Sanyásí with the great stone on his shoulder. On that account they represented to him: What is the reason of undergoing such labor? Command, and we will bring the stone down from the mountain, and shape it right, provided the block be not too large. The Sanyásí got angry, and left the village.' Chatúr Vapah afterward added: 'Rise, and let us go to see him.' We went there. Sitting cross-legged, he was occupied with himself. Chatúr Vapah said to him: 'This Durvish is my friend; call the musician.' He replied: 'Raise thou the light up.' At these words, Chatúr Vapah directed his looks to the field, and an immense torch burst forth, lighted from the mysterious region, and threw its scattered refulgence wide about, and the sound of many musical instruments came upon the ear. At day-break we took leave of him, and returned by the road which we came to our resting place." Khája Hafiz says right: —

"When the chief of the wine-cellar became my preceptor, what disparity is there in it?
There is no place which is not the place of God.
In the cell of the hermit, in the circle of the Sufís,
There is no principal place of the worshiper but
The extremity of the arch of thy two eyebrows."

The Hakim Kamrán of Shíraz says: "We were in Benares with Chatúr Vapah. One of the principal Muselmans who visited him asked him: 'What dost thou say of the truth of our prophet?' He answered: 'You say that he is a legate of God, and a leader of the way to the people to which the King of truth has sent him; but it is not becoming for those who are companions of the Monarch of the world to take orders from him.'" The inhabitant of heaven, Nuraddin Jehangír (may the light of God illume his grave!) believed and placed a suitable confidence in him. Abdárrahim of the Khánkhan prostrated himself before him. In the year 1033 of the Hegira (1623 A. D.), the author of this work, then in his infancy, came with his friends and relations from Patna to the capital, Akbár-abad, and was brought in the arms of the Mobéd Hushíar, the odor of whose excellent qualities is diffused about, to Chatur Vapah. The pious man rejoiced at it, and bestowed his blessing on

me, the writer of this work; he taught me the mantra of *Súrya*, that is, of the sun; he then enjoined Ganés'a-man, one of his disciples who were present on this day, that he should remain with me until the age of manhood, when I should be able to manage my affairs myself. Ganés'a-man remained attached to me. He was a pupil of Chatúr Vapah, and practiced the restraining of the breath assiduously. The Mobéd Hushíar says, he once saw him when, sitting cross-legged, he restrained his breath so that his belly, filled with wind, extended beyond his knees. The Gosáin Chatur Vapah traveled to the everlasting kingdom in the year 1047 of the Hegira (1637 A. D.).

The author of this book saw, in the year 1053 of the Hegira (1643 A. D.), Kalían Bharatí in Karitpúr in the Kohistan of the Panjab, which was the country of the Rája Tarachandra. Kalían was a religious man, and kept his breath for two watches, or six hours. The Bhâratís are a class of Sanyásis. From Ferzánah Khushí, who is a pious man of the Yezdanían, was received the information that Kalián Bhárati used to drink, first oil of lamps, and then milk, both which he emitted again in such a manner that the color of each was preserved, and no mixture had taken place. Kalián Bhárati always praised Persia; the author of this work told him: "You have no connection in India; you should go there." He answered: "I went to Iran, but when I saw the king of the country, Shah Abas Ibne Sultan, who ought to be a servant of God, I found him to be full of years, and although highly intelligent, yet merciless, a shedder of blood, covetous, a word-breaker, a friend to jesting, and admirer of buffoonery. In his country it was promulgated that wherever a boy or girl gifted with beauty could be found, they should be brought before the king. The Sufís of the tribe Kazelbásh brought boys and girls to the king, that he might indulge himself in any shameful act of his liking. I asked myself whether, if such a behavior were conformable to their religion, I could remain in this town? When I inquired about it from their learned men, they denied it. I further asked, whether the king approves of such deeds? They said: 'These are deeds customary with men of our faith.' I then again said to

myself: the king is the substitute of God; if he himself goes astray, is not firm in his faith, and does not disavow any part of this religion, then it is not advisable to remain in this town." Kalián Bharati also said: "I cannot bear seeing a man who is not firm in his faith; one who professes no religion at all is, at least, his own guide; the professor of any faith who does what he says, and is fixed in it, deserves not to be blamed."

The writer of this book found, in the year 1048 of the Hegira (1638 A. D.), Aisha Girda, in Kashmir. Ferzanah Khushí says that he kept his breath during three watches, or nine hours, and he found Maden Kir equal to him. This was a man skilled in all sorts of magic and sleight of hand: whenever well disposed, he scattered bread and salt about, brought milk forth from bones, cut bones in two with a hair, and passed birds' eggs through the narrow neck of a bottle, and exhibited such like tricks.

Other Sanyásis remain twelve years standing upon one leg, and this class is called *Thávésar*. Those who keep continual silence are called *Máunínas*. Many other like these are mentioned in Hindu books, which the author of this work perused, but has no room for describing them all in these pages; some of this class are men of consideration and opulence, and are escorted by files of elephants; they have carriages, fine apparel, courtiers, servants on foot and horseback.

Strange Customs of the Saktians

The belief of this sect is as follows: Síva, that is Mahâdeva, who in their opinion with little exception is the highest of the deities, and the greatest of the spirits, has a spouse whom they call *Máyá sakti;* this spouse shows first one color, and then another, that is, something else than what really exists: for instance, water like wine. This spiritual and material principle has three natures and three qualities, namely: *rajas*, that is, "dominion and desire"; *sattva*, which is, "rectitude and wisdom, and the power to control the senses, not to be subject to them"; and *tamas*,

or "violence, passion, besides eating, gluttony, and sleeping." With the Hindus, Brahma, Vichnu, and Mahadeva are personified as proceeding from these three conditions, or as the powers of the three qualities mentioned. This Máyá is the maker of the productions of this world and of its inhabitants, and the creator of the spirits and of the bodies; the universe and its contents are born from her: from respect of the said productions and of the mentioned effects, she is entitled *Jagat-ambá*, or "mother of the universe"; non-enity finds no access to this creator; the garment of perishableness does not sit right upon the body of this fascinating empress; the dust of nothingness does not move round the circle of her dominion; the real beings of heaven, and the accidental creations of the nether world, are equally enamored and intoxicated of desire before her; bound by these ties of deceit in this revolving world, whoever rebels feels the desire of *mukt*, that is, of emancipation, independence, and happiness; nevertheless, from carelessness, he pays obedience and worship to this world-deceiving queen, and never abandons the path of adoration of this bewitching lady. This goddess, that is the spiritual principle, exists in all living beings in six circles, which they call *shat chakras*, as the fibres in the stalk of a water-lily, in which there are six divisions: 1. The *Muládhára*, or "the sitting-place"; 2. The *Manipúram*, that is, "the navel"; 3. The *Swadhishtanam*, "the firm place, and which commands the upper region of the navel"; 4. *Hrid*, or "the heart"; 5. *Sáda*, that is, "the purified mansion and the place of purification," and this proceeds from the upmost part of the breast; 6. *Agni tchakra*, or "the circle of the fire," and this is that of the eye-brows. These are the six circles, and above them is *Indra*, that is the window of life, and the passage of the soul, which is the top and middle of the head; and in that place is the flower of the back of one thousand leaves: this is the residence of the glorious divinity, that is, of the world-deceiving queen, and in this beautiful site reposes her origin. With the splendor of one hundred thousand world-illuminating suns, she wears, at the time of rising, manifold odoriferous herbs and various flowers upon her head and around her neck: her resplendent body is

penetrated with perfumes of various precious ingredients, such as musk, safran, sandal, and amber, and bedecked with magnificent garments: in this manner, as was just described, she is to be represented. The worship of her form and appearance, the adoration and submission, ought to be internal and true; and the exterior veneration, to be paid before her image; moreover, all that has been divided into five sections and explained in the Yoga s'astra, is to be performed with assiduity. The interior worship consists in representing her image, and in keeping her remembrance everywhere; the possessor of such an imaginative faculty and devotedness is called *bhakta*, that is, "a possessor of gladness and of the mansion of perfect delight, and of *mukt*, or liberation to be enjoyed in this mansion of a permanent happy existence." The mode of this worship is contained in the *Agama*, and the whole sect conform themselves to it. With them, the power of Mahadeva's wife, who is Bhávání, surpasses that of the husband. The zealous of this sect worship the *Siva-linga*, although other Hindus also venerate it. *Linga* is called the virile organ, and they say on behalf of this worship that, as men and all living beings derive their existence from it, adoration is duly bestowed on it. As the linga of Mahadeva, so do they venerate the *bhaga*, that is, the female organ. A man very familiar with them gave the information that, according to their belief, the high altar, or principal place in a mosque of the Muselmans, is an emblem of the *bhaga*. Another man among them said that, as the just-named place emblems the bhaga, the minar, or turret of the mosque represents the linga: on which account both are found together. In many places and among a great number of the Hindus, this worship exists: a great many follow the Agama, in which wine drinking is approved, and if, instead of a common cup, a man's skull (which they call *kapála*) be used, the beverage is much more agreeable. They hold the killing of all animals, even of man, to be permitted, and call it *bala*. At night they go to the places which they call *s'mas ána*, and where the dead bodies are burnt; there they intoxicate themselves, eat the flesh of the corpses burnt, and copulate before the eyes of others with women, which they name *s'akti púja:* and

if the devoted woman be that of another, the good work is so much the more valuable, and it is certain that they offer their wives to each other; the disciples bring their wives and daughters to their preceptor; they unite with their mothers, sisters, paternal and maternal aunts, which is against the custom of the Hindus, who do not take daughters of their near relations. The author of this work saw one of the learned men of this sect, who read to him a book of modern composition upon their customs, and therein was stated that it is permitted to mix with every woman except one's daughter. This man began to abuse the work, saying that the text was contrary to the old customs of this class, and that no such thing is to be found in the ancient books, and declared it at last to be a mistake of the copyist. They say that the woman exists for the sake of being desired; she may be a mother or a daughter. In their opinion, there is no enjoyment higher than that of love; the Hindus call it *kámada*;* and say that, when a woman and a man are in close conversation, whoever disturbs them is worthy of God's malediction, because they both therein share a state of happiness. The Agama favors both sexes equally, and makes no distinction between women; they may belong to whomsoever; men and women compose equally humankind, and whatever they bring forth makes part of it. This sect hold women in great esteem, and call them *s'aktis* (powers); and to ill treat a *s'akti*, that is, a woman, is held a crime. The high and low value the Lulís (public girls) very high, and call them *deva kanya*, "daughters of the gods."

Among them it is a meritorious act to sacrifice a man, which they call *naramédha;* then the *gómédha*, or sacrifice of a cow; further, the *asvaméda*, and, finally, any other animal. When they perform a sacrificial ceremony, which they call Kála-dek (*kaladéya*), they unite the blood of as many animals as possible in a large vase, and place therein the man whom they bring over to their creed, and they drink with him from that blood. Whenever the worship of a god, or of the wife of a god is performed, the ceremony is called *ishtam*, and the master of the ceremony *ishta*. The creed of this sect is, that any god or wife of

*Giving what is wished; granting one's desire.

a god may be worshiped in two ways: the one is called *bhadram*, which consists in abstaining from shedding blood, and in being pure; the other, termed *vakam*, which admits spilling blood, commerce with women, and neglect of purity; but they think this second preferable, and say that each deity, male or female, has a form under which he or she is to be represented; but that the worship of a female divinity affords a greater recompense. When they have an intimate connection with their own or another's wife, they behold in her the image of the goddess, and think to personate the god, her husband, and at this time they sing a prescribed song, which to entune at the very moment of the closest junction, they believe to be most recommendable. There is a deity whose praise they sing with unwashed hands; and another whom they worship with the mark of their caste drawn with dirt on their forehead. Some of these goddesses are by them called "queens," and others "servants"; and the worshiper of a woman is also termed "servant."

The author of this work saw a man who, singing the customary song, sat upon a corpse which he kept unburied until it came to a state of dissolution, and then ate the flesh of it; this act they hold extremely meritorious. They say that the desires of this and of the other world attain their accomplishment by means of the worship of a god or of a goddess. The followers of this sect send their barren wives, in order that they may become pregnant, to the performers of such acts, and these men use the women before the eyes of their husbands: whoever does not send his wife to his master, renders in their opinion the purity of his faith very doubtful.

Among the great idols of the country of Kaling is *Gang-Durgá*. They say Ramachandra déo, one of their great Rájas, descendant of the celebrated family of Kas′yapa, ruled in Orissa. This Rája, having called a goldsmith, gave him the mass of gold which he demanded for making an image of Durga. The goldsmith, having carried the gold home, intended to form the goddess of copper and to purloin the gold, thinking that, as to break into pieces an idol is not permitted among the Hindus, he could

keep the gold without fear of discovery. With this project he went to sleep. When he awoke he saw that one-half of the gold remained on the spot, and that the other half was formed into the image of Durgá; having carried this with the remaining gold to Ramachandra déo, and told the story, the Rája gave him the residue of gold, and carried the idol, in his house and in his travels, constantly with him. They say that, after the death of Kas′ yapa the Great, Makan-déo assembled under his sceptre the nations of this country, and that Vichnunath déo Sukra conquered the town Sri Kakul from the Rája Nanda. Ramachandra déo moved his army toward Sri Kakul, and took the fort; Vichnu-náth, being informed of it, marched against him; Ramachandra déo, unable to resist his force, fled; Ganga Durga was by her guardians thrown away in a village, from whence she fell into the hands of a Brahman, who flung her into the barn of a villager. This man, having taken her up, carried her to his house. The goddess appeared to him in a dream, and said: "Offer me in sacrifice thy eldest son, and I will make thee Rája." After a certain time, the villager told this secret to Vichnu-náth déo, who, having taken the idol from him, gave him a horse ornamented with gold, and a magnificent dress, and carried the goddess to Naránya pûr, his residence. As she demanded from him also the sacrifice of a man, Vichnu-náth déo killed every year one of the thieves and like sorts of men before her altar. After the death of Vichnu-náth déo, his sons did the same. When Vikramajet déo, who descended from Vichna-nath déo, was killed, and the country disturbed by insurrections, then Dasventráu, who was one of the grandchildren of Vichnu-náth déo, having taken up Durga, fled from fear of the army, commanded by Jalil ul Khader Tulají Khan Bég, to Márkúl. Bhûpati, the Rája of Márkul, being also afraid of the attack of the famous general, sent him the goddess Durga, on Monday, the ninth day of the month Rabish ul avel, of the year 1062 of the Hegira (September, 1651, A. D.). The idol was of gold, in the form of a female, with limbs very well proportioned, four arms, in two of her right hands carrying a three-pointed pike, which the Hindus call *Trisúla*, and with

which the goddess was striking *Mahisha Asura*, a demon under the form of a buffalo; he was beneath her right foot; in another hand she had a white ball, and in the fourth, the chakra, or discus, which is a circular weapon peculiar to the Hindus; under her left foot was a lion, and beneath him a throne. When they weighed the image, they found it equal to four panchiri, measure of the Dekhan. Even now, they sacrifice in every village of the Kohistan of Nandapúr, and country adjacent, a man of good family.

Another idol, called *Máveli*, is in the town of Bister. The belief of the people there is that, when an hostile army comes to attack them, the divinity, under the form of a woman selling vegetables, goes into the camp of the enemy, and whoever eats what she offers, dies; and during the night she appears like one of the public girls, and whoever finds her charming, and calls her, meets with death. They relate many strange and wonderful things about her. When in the year of the Hegira 1069, A. D. 1658–59, the famous general Tavalji Khan Beg besieged and took the fort Kot Bahar, which is stronger than the fort of Bister, there died so many men and beasts of various maladies and the particular effects of climate, that their number exceeds all computation; and this the inhabitants of the fort of Bister attributed to the power of the goddess.

Sri Kanta, a Kachmirian, is conversant with many sciences of the Hindus; he knows the sástras, that is, the sástras of the Pandits, namely, the *Smrîti sastra*, or "the written law"; the *Kavisástra*, "poetics"; the *Tarkasástra*, "logic and dialectics"; the *Váidyá vidyá*, "the medical science"; the *Jyótisha*, "astronomy"; and the *Pátanjala*, that is, the restraining of the breath; he knows besides very well the Vedanta, or metaphysics, etc. In the year 1049 of the Hegira (1639 A. D.) the author of this book saw him in Kachmir; he is one of the saints of the Hindus. Sri Kant was invested by the inhabitant of heaven, Núr-ed-din Mahommed Jehangír Pádshah, with the dignity of a judge of the Hindus, in order that they may be tranquillized, and in every concern have nothing to demand from the Muselmans: as it has been established in the code of Akbar, that the tribes of mankind, high and

low, with the existing diversity of creeds and difference of customs, which are all under the trust of a beneficent lord, ought to dwell in the shade of protection of a just king, and persevere in the performance of their worship and the exigencies of their devotion, so that, by the authority derived from the chiefs, the sons of the age may not stretch the hand of oppression over the condition of the people.

The belief of the Hindus is as follows: all the *tírths*, that is "places of pilgrimage," which are in the world are in imitation of the fixed model *Haratírth*, which is in Kachmir; for, after having visited the holy place of Kachmir, there is no desire to see that of any other country; and they call it the great place of pilgrimage, likewise *prayága*, which is celebrated at Máhábád; there are Shah abad ed-din pûr, and Gangavara, Lárasún, and Kisâlíhazra. There are many miraculous things in Kachmir; one of them is *Sandebár*, and they relate: In ancient times, a holy Brahman dwelt in a cavern of the mountain, where he devoted himself to the worship of the Almighty God. Once every year, he went to the Ganges to bathe. After having passed several years in that way, Gangá said to the Brahman: "Thou measurest always such a length of road, on which thou dost set aside the worship of God: my convention with thee is this: that, when the sun reaches the constellation of the Bull, I will three times a-day come to thy resting-place." From this time, when the great luminary throws his effulgence toward the constellation of the Bull, the water of the river springs up boiling from the basin of the fountain, which is near the place of his devotion. *Sundeberari*, in the cavern of the mountain, became celebrated: it is a square basin, and has on its eastern wall an open cavity, from which, as well as from several other vents and holes in the sides of the basin, the water springs up. However steadfastly one may look, the bottom cannot be discovered. And in the middle of the eastern side, there are seven holes, which the people of Kachmir call *Saptarshi*, "the seven Rishis"; on the northern side is an issue, which they call *dama bhaváni;* when the world-illuminating sun begins to enter the constellation of the Bull, the water appears there in the following man-

ner : it springs up first from the large cavity, then from the *Saptarshi:* so the Hindus call seven rakshasas, and give their name to the constellation of the Great Bear. Further, the water comes up from the *dama bhaváni*, that is, "the mansion of *Bhaváni*, the wife of Mahadéo." When the cavity is filled, then the water, passing over the borders, runs out; the Sanyásis and other Hindus, who had come from distant places, throw themselves into it, and the people who find no room, carry water from it. Afterward the ebullition declines in such a manner, that there remains not the least trace of the water. In this month the water boils up three times a-day, namely, in the morning, at mid-day, and in the afternoon, at the hour of prayer. After the lapse of this month, no more water is seen until the sun enters again into the sign of the Bull.

"Certainly, every thing announces God,
And offers the proof that there is but He."

The historians of the times know Sandeberarí among the wonders described by the ancient learned men of Kachmir. The ignorant among the Muselmans of Kachmir say that Sandeberari is the well of *Abu Ali*, and believe it to be the work of *Shaikh Arráis;* the truth is, that *Hajet ul hak* never came to Kachmir : as it is evident from the concurring testimony of history.

The illustrious Shaikh Abu Ali Hussain

The son of Abdullah Sina (God bless his grave!) — The father of Abu Alí was a native of the environs of Balkh, and his mother was Sitára. Abu Alí was born in the year 333 of the Hegira (944 A. D.). When he had attained his eighteenth year, he was conversant with all the liberal sciences. They relate that Amír Nuh, the son of Manzur Sámáni,* in a grave malady, when the doctors knew no remedy, was restored to health by the salutary power of the

*The name of this celebrated personage is *Abu Alí Husain Ben Abdallah, Ben Sina, Al Shaikh Al ra' is ;* he is commonly called *Ibn Sina;* the Jews name him *Arabisans Aben Sina* and the Christians *Avisenna.*

songs of Abu Ali. When the Sámánían were in distress, he directed himself toward Khórasan, the king of which country, Alí, the son of Mámun Massar, received Abu Ali with perfect favor. When Abu Ali was accused before the Sultan Mahmud Sabaktegín, of being opposed to the religion and creed of the ancient wise men, and when the Sultan showed a disposition to apprehend him, the Shaikh was alarmed and fled to Abyúverd; the satellites of the Sultan followed him with pictures and descriptions of his person, which were well drawn, and sent by the Sultan to all parts of the kingdom, in order that the magistrates and head men of office by means of this picture might bring the fugitive before the Sultan. The Shaikh, informed of it, fled toward Jorjan (Georgia). By means of the remedies of the Shaikh, many sick were cured. Shamsen ul mâlí Kábús, the son of Vashamger, had a nephew on his sister's side on a sick-bed. All the remedies applied by the physicians proved useless; by order of Kabus, they brought the Shaikh to the pillow of the sick; but in spite of all his cares and observations, the learned physician could not discover the cause of his illness. The Shaikh said to himself: "This young man may be in love, and from exceeding pudicity keep his secret unclosed." On that account he ordered the names of all the places and towns to be written, and one after another to be read before the patient, while the Shaikh held his finger upon the pulse of the young man. When they pronounced the name of the abode of the beloved, the motion of the pulse of the enamored was perceptible; the Shaikh ordered also the names of all the private houses to be read; at that of the object of his desires, the pulse of the desirous became disturbed; moreover they began to read the names of the inhabitants of the houses; when they arrived at that of his idol, the pulse of the adorer again beat higher. Mazheri of Kashmir says: —

"The pulse of the loving beats higher, agitated only at the name of the beloved."

Thus, the perfect science of Abu Alí found the true remedy: he said to one of the head men near Shams ul mâlí: "This young man is in love with such a girl, in such a

house, and there is no remedy but the gratification of his desire." After trial, the truth of these words was found.

When the Umras and the ministers of state withdrew from the obedience of Kábus, whom they imprisoned, the Shaikh retired into the country. Some time after, he betook himself to Rái. Májed-dóulah Abu Táleb Rustam, the son of Fakher ed dóulah Dalímí, the Hakim (governor) of Rái, showed him great regard and honor; the Shaikh restored Majed ud-dóulah from the malady of melancholy to good health.

When Shams ed-dóulah made war upon Helál, son of Bader, son of Hasnávíah, who came from the capital of the right faith (Mecca), he defeated the army of Bâghdad. The Shaikh went from Rái to Kazvín, and from thence to Hamdan. Shams ed-dóulah was cured of a colic by the remedies of the Shaikh, whom he then raised to the dignity of a Vizír. The chiefs of the army conspired against the life of Abu Alí; he fled, and remained concealed during forty days. Meanwhile, the malady of Shams ed-dóulah returned; the Shaikh, having come forth from his place of concealment, delivered the Sultan from his illness, and was again raised to the Vizirat. After the death of Shams ed-dóulah, the throne was filled by Bahá ed-dóulah, the son of Táj ed-dóulah. The Umrahs requested Abu Alí to accept the Vizírat, but he refused his consent. About this time, Aláded-dóulah, the son of Jâfer Kakyuah, sent from Is'fahan an invitation to the venerable Shaikh to join him; but the Shaikh declined to come, and concealed himself in the house of Abu Táleb, a dealer in perfumes. Without the example of any other work before his eyes, he composed his work, entitled *Shafá*, "remedy," treating the whole of physics and metaphysics.

Tájed dóulah, having assumed the name of Alaved-dóulah, kept the Shaikh, by this assumption, employed in a continual succession of affairs. When Alawed dóulah conquered the country of Tájed ud dóulah, he brought the Shaikh to Is'fahán. Toward the end of his life, a disease of the bowels seized the Shaikh, and gained strength, on account of his active life in the service of Alawed dóulah and of the expeditions of his enemies. The patient was

carried in a covered chair. When Aladed-dóulah came to Hamdán, the Shaikh felt that Nature had exhausted her strength, and could not resist the force of the malady; on that account, having desisted from applying any remedy, he took a bath, and having distributed his property in alms to the poor, the indigent, and the necessitous, he turned his mind to God and the elect of the divinity; at last on a Friday, in the month of Ramzán, of the year 427 of the Hegira (1035 A. D.), he passed from this deceitful world to the residence of happiness. A great man said: —

«From the globe of black clay to the summit of Venus,
I traversed all the difficulties of the world;
Every tie which was fastened around me, on account of deceit and illusion,
Was loosened — except that of death.»

The extraordinary and astonishing actions performed by Abu Alí have been described in the book about the application of remedies in several histories, few of which are reproduced in these pages; and so much only with the intention to prove shortly to the candid reader, that Shaikh Abu Alí never came to Kachmir, about which intelligent and ingenious men in all countries agree.

«There is no house which may not be the house of God.»

THE VICHNUIAN (VAISHNAVAS) SECT

Vichnu, who, according to the belief of the followers of the Smriti, is a subordinate divinity, is held by the Vichnuian to be the preserver of all things. The Vedantían maintain him to possess the qualities of virtue and of order, and to be the lord of the five senses; not subject however to the said senses, nor to their influence in any way. According to the Vichnuían, he is the first cause and author of the universe; they believe him endowed with a body, like mankind; he has a wife. Brahma, a deity, is the creator of things; and Mahádéo, another divinity, the annihilator of beings; both are creators of Vichnu, and distinct from his holy being, because the path of union is closed between the creature and the

creator; they say, that every body has a soul, but that the soul is not distinct from, but a part of, the body; the body has two forms, the male and female, and the creator and author of their being is the holy nature of Vichnu; the body is composed of five elements; men, conformably with their actions and works, are invested either with animal or human forms; the soul is always confined in the gaol of ignorance and in the fetters of avidity. Further, the spirits are divided according to three qualities, which are: 1. *sattvam;* 2. *rájas;* and 3. *tamas:* the explanation of these three qualities has been before given. The *Satya* (virtuous) tends toward *mukt*, that is "emancipation"; for by the power of this laudable quality, he makes the *bakhti*, that is "the worship of Vichnu," his pursuit; and this *bakhti* raises him to the highest state, that is, to that of "emancipation"; according to the interpretation of this sect, *mukt* consists in this: that, after having left the *sthúla sarira*, or "elementary body," and the *linga sarira*, that is, "the visional body," which has fallen into a vision of appearances, and after having been transformed into the primitive shape, which is either male or female, one enters the *Váikunt*, that is, "the heaven of beatitude of the Gods," and the mansion of real life. *Rájas*, that is, the possessor of this quality, is liable to recompense or punishment; to the consequence of virtue or crime, according to an impartial appreciation of both. Now he holds the price of virtue, another time that of crime; and conformably to his merits or demerits, he migrates invested with a body, and for reward is associated with the blessed, or for punishment suffers with the damned. Whoever does not, from the circle of the world, reach the shore of those who are united with salvation, he shall certainly never attain to the state of the desired emancipation. *Tamas*, that is, the possessor of this quality, is an adversary to *mukt*, and an enemy to liberation; his present and future condition is this: that, having left the *sthúla sarira*, that is, "his elemental body," and the *linga purusha*, or "his visional body," and having returned to his primitive form, either male or female, he will be tormented in the world of darkness, which they call *andhatamasa;* great darkness; from

this place of manifold torments he never returns. This is the substance of the creed of the worshipers of Vichnu, called *Madhu Achâris*.

The belief of another sect of the Vichnavas, called *Rámánandis*, is in substance as follows: the quality of *Satwa* tends toward the attainment of the high state of *mukt*, or "emancipation"; the way of acquiring it is, to lay aside all praises of another divinity; to abstain from the rites of any other sect; and to shun any other worship except that of the holy being of Vichnu, to whom alone all thoughts, all prayers, are to be directed, and whose remembrance is always to be kept. In the same manner as it is not permitted to a husband to desire the wife of another, in the same way they hold it wrong to think of any other deity but of Vichnu. The difference between the beforesaid and this sect is, that the former associates to the worship of Vichnu that of other angels, of the creatures, servants, and companions of this God, which they maintain as meritorious, and perform with magnificence; while the latter sect considers the other deities as deformed and hideous.

The characteristical mark of the Rámánandis is a triangle drawn upon their forehead; they never eat their meal before persons of another sect. The *Madhu Achâris* wear two short strokes of red clay near each other upon the forehead; they do not associate with persons of another creed, but they eat before Brahmans who are not of their own persuasion.

A third sect is that of the *Harbayántis*. They drink with Brahmans of another persuasion from the same cup, and wear a circle as a mark on the foreheads.

A fourth sect is that of the *Rádhá-Vallabhis;* these are bound by nothing; they observe no fast on the eleventh day of the month; they deliver their wives to the disposition of their preceptors and masters, and hold this praiseworthy.

In Hindostan it is known that whoever abstains from eating meat and hurting living animals, is esteemed a Vaishnava, without regard to the doctrine beforesaid. Some of them take the name of Rama, who is also a manifestation of Vichnu; others choose the title of Kishen (Krishna),

another incarnation of Vichnu. The reputation of continence and purity prevails in favor of those who are called after Rama; while those who take their title from Krishna are ill-famed for sensuality and libidinousness. It happened one day that a worshiper of Rama met with an adorer of Krishna; the former repeated perpetually "Ram, Ram"; the latter was occupied with the praise of Krishna, to whom the worshiper of Rama said: "Why dost thou repeat without end the name of a man who was devoted to sensuality, the name of Krishna?" He answered: "Because this name is better than that of a man who knew not even how to be certain of the honor of one woman." This was said in allusion to Râma's having banished his wife, named Sitâ, at the end of the fire-ordeal which she underwent to prove her purity. Some of the pious of this sect eat no sort of turnips or carrots which in eating, by taste or color, may remind of flesh. The writer of this work heard from Hansa rádja, a Brahman, that it is written in ancient books of this class, that Brahmans used to fly in the air and to walk upon the water, when, on account of having polluted their lips by eating flesh, they lost this power. As the Vairágis, too, profess to be Váishnavas, I will treat of them in the following article.

THE VAIRAGIS SECT

Virág is in the dictionary interpreted "aspiring."* This sect renounces the world; their liturgy is in verse, and comprehends the worship of Vichnu and his incarnations, as Rama, Krichna, and the like, and these verses they call *Vichnu padam*. They make pilgrimages to the holy places dedicated to Vichnu, and wear around their necks rosaries of *tutasí*, which they call *malá-tulasí*. Tulasí is an Indian shrub. Whoever among the Hindus, Muselmans, or others, wishes, is received into their religion; none are rejected, but, on the contrary, all are invited. It is said that some Muselmans also worship Vichnu, because in "*Bismilla*,"

*This is not correct: *vira'ga* is interpreted "the absence of desire or passion; the disregard of all sensual enjoyments, either in this or the next world."

they confound *Bisem* with *Bishen* (or Vichnu), and most of them agree about the purity and infinity of Vichnu's being; in truth, they think he is incorporeal; the spirits proceed like rays from the light of his being, and all bodies from the shadow of his existence; but they say that when he wills he shows himself, as it happened, with four arms, and they agree about his having manifested himself in ten incarnations. They abstain from eating flesh. They are divided into four classes: *Rámánujas*, *Nimánujas*, *Madhuacháris*, and *Radha Vallabhis*, as before said: these four classes they call *chár sampardá* (*sampradáya*).

Kabir, a weaver by birth, celebrated among those Hindus who professed their belief in the unity of God, was a Váiragi. They say that, at the time when he was in search of a spiritual guide, he visited the best of the Muselmans and Hindus, but did not find what he sought. At last, somebody gave him direction to an old man of bright genius, the Brahman Rámánanda. This sage never saw the face of a Muselman, nor of any other religionist. Kabir, knowing that Rámánand would not converse with a weaver, dug a hole upon the accustomed road of the Brahman, and placed himself therein. Toward the night, Rámánand used to go to bathe on the border of a river, and at the time when, to wash his body and purify his soul with the water of sanctity, he bent his steps toward a house of prayer, he arrived on the border of the hole made by Kabir, who, coming forth, clasped the feet of Rámánanda. As the Brahman harbored in his mind no other thought but that of God the highest, under the name of Rámá, he called out: "Rám!" When Kabir heard "Rám" from the tongue of Rámánand, he withdrew his hands from the Brahman's feet, and ceased not to repeat the word "Ram, Ram!" so that no other object but that was hovering before his eyes, as before those of Rámánanda; and he discoursed about the unity of God in sublime speeches, such as are heard only from the most learned men. Kabir, having acquired reputation, people said to Rámánand: "There is a weaver in this town who wishes to be your disciple; it is to be regretted that you cannot be connected with a weaver, who is a man of low caste." Rámánand answered:

"Call him to me," which was done. When Kabir's eye fell upon that of Rámánanda, the former exclaimed: "Rám, Rám!" the latter repeated "Rám, Rám!" and clasped Kabir fast in his arms, to the great astonishment and wonder of the people around, who asked the reason of such a favor. Rámánand replied: "Now Kabir is a Brahman, because he knows Brahma, that is, the supreme Being."

It is said that a class of learned Brahmans, sitting on the border of the river Ganga, praised its water, because it washes away all sins. While so speaking, one of the Brahmans wanted water; Kabir, who had heard their speeches, jumped up from his place, and having filled a wooden cup which he carried with water, brought it to the Brahman. Kabir, a weaver by birth, being of a low caste, from the hands of whom Brahmans can neither eat nor drink, the water was not accepted, upon which Kabir observed: "You have just now declared, that the water of the Ganga purifies the body and the soul from the pollution of sins, and from the foulness of evil actions, and makes them all disappear; but if this water does not render pure this wooden vase, it certainly does not deserve your praises."

Among the Hindus it is an established custom to bring flowers to God at the time of worship. One day Kabir saw a gardener's wife who collected flowers for the image of a deity; he said to her: "In the leaves of the flower lives the soul of vegetation, and the idol to whom thou offerest flowers is without feeling, dead, without consciousness, is in the sleep of inertness, and has no life; the condition of the vegetable is superior to that of the mineral. If the idol possessed a soul, he would chastise the cutter, who, when dividing the matter of which the image is formed, placed his foot upon the idol's breast: go, and venerate a wise, intelligent, and perfect man, who is a manifestation of Vichnu."

It is said that when Kabir left his elemental body, the Muselmans assembled in order to give him a burial, because they supposed him to have been of the right faith; and the Hindus, too, crowded in order to burn his body, because they thought him to have professed their religion. At last a Fakír stepped in the midst of them, and said:

"Kabir was a holy man, independent of both religions; but having during his life satisfied you, he will also after death meet with your approbation." Having then opened the door, they did not find Kabir's body, and both parties remained astonished and bewildered.—

"O friend, live so that, after thy death,
Thy friends may bite their finger (from joyous astonishment)."

In Jagernath, at the place where they burn the dead, is the form of a tomb which they call Kabir's.—

"Live so with good and bad that, after thy death,
The Muselman may wish to bury, and the Hindu to burn thee (according to their rites)."

The Vairágis are not devoted to a particular worship; they say, the name of Vichnu suffices for the acquisition of *mukt*, or "the union with God." This sect was formed during the Káli yúg, and call themselves also Váichnavas; they renounce the world, and say: "Our way is opposite to that of the Vêdas and of the Koran; that is, we have nothing to do either with Muselmans or Hindus." A great number of Muselmans adopted their creed, such as Mirza Salah, and Mirza Háider, two noble Muselmans who became Vaíragis. Of this sect was *Naráin Dás*, who sided with *Rámánandis*, which is one of the *Sampradayas*, that is, the first of the four classes before mentioned. The author of this book saw him in the year 1052 of the Hegira (1642 A. D.) in Lahore. He was one of those who are freed from the affections of the world; he honored whomever he saw, and said: "Everybody belongs to the divinity; that is, everybody is the house of God."—

"Without Thee there is nothing that is in the world;
From Thyself demand whatever Thou wishest; for it is Thyself."

This sect do no harm to any living being; which is common to all Vairágis, as well as to neglect devotion; but, in opposition to the creed of the Vairágis, they do not admit the *Avatars*, and say that God is exempt from transmigration and union; and, according to those who profess the belief in the unity and solitariness of the supreme Being, He is not susceptible of (what we call) intimate friendship. Being asked about the history of Krichna, Píránah said:

"He was a Rája, devoted to licentiousness, and oppressing mankind." The writer of these pages saw Píranah in the year 1050 of the Hegira (1640 A. D.), in Vizirábád, and in the same year and in the same place he saw Ananta, who was of the same creed as Píránah, but particularly addicted to the belief of the singleness of God.

Ananta did not advise abstinence to the sick. One of his friends being attacked by a diarrhea, Ananta, gave him substantial and sweet food, until he left this elemental body. One of his disciples wanted to have a vein opened; Ananda having been informed of it, expressed himself strongly against this operation and prevented it. Thus, the author of these pages saw, in the year of the Hegira 1050 (1640 A. D.) in Guzerat of the Panjab, another of this sect, called *Mian Lál*, who was venerated by a great number of his sectaries; he abstained from eating any sort of animal food, and showed politeness to everybody; like Píránah, he never cleansed his patched garment from vermin, and used to say: "These insects have an assignment for their daily subsistence written upon my body." Váirágis are also called *Mundís;* because they shave four parts of their bodies, and one shaved is called *Mundi*. There arose a dissension between this sect and the Sanyásis; in the year 1050 of the Hegira (1640 A. D.) a battle was fought at Hardwar, which is a holy place of the Hindus, between the Mundís and the Sanyásis, in which the latter were victorious and killed a great number of the Mundís; these men threw away their rosaries of Tulasi wood which they wear about their necks, and hung on their perforated ears the rings of the Jógís, in order to be taken for these sectaries.

The Creed of the Charvak

This sect call *rupa skandha* whatever is perceived and understood by means of the senses. What is ascertained by the perception of the senses is named *vidyá skandha*. Personality, consciousness, egotism, have the denomination of *jnaná skandha*. The knowledge of animal nature is termed *jnapti skandha*. Whatever enters the interior part,

that is, the mind, is entitled *sanskára skandha*. They say, out of these five skandhas just mentioned, there is no other living principle, neither in man nor brutes; the world and its inhabitants have no creator, and there is no maker: this is clear: because whatever has not entered into the field of manifestation, and has not broken into daylight, cannot have the color of reality, and to be high or low proceeds from the nature of the universe; whatever is written in the Vedas is not made public, and besides may be a lie which rests upon no foundation; and a lie certainly proceeds from the Vedas, inasmuch as they perform *hóm*, which is a ceremony in which they throw rice and like matters into the fire, and recite prescribed prayers, saying that this goes to the gods: now, whatever we throw into the fire, after cremation, becomes ashes — how do these go to the gods? It is also written in the Vedas, that they are to make an offering of cooked meal to a dead man — who is to enjoy it? For instance, when a person is gone from village to village, from one town to another, and in his absence a meal destined for him is presented to another person, the stomach of the former will not be filled. In the same manner, when anything is offered to a dead person, who, according to the assumption of the followers of the Vedas, has been translated to another world, what honor and profit will accrue from it to him?

Thus is it also among the revelations of the Vedas, that the depraved and criminal will be punished, and the virtuous and holy associated to quietness and satiated with prosperity: the one and the other is a lie: because the vicious man is freed and alleviated from the hardship of fasting, of bathing in cold water, of subjection to pious practices, and other inconveniences; while the virtuous, according to the Vedas, is bound to all these troubles; further, the wise ought to take his share of all the pleasures and cultivate his happiness, because, once reunited with earth, he will no more return.

"There is no return for thee; once gone, thou art gone."

However, nobody is to hurt living beings, as by it he is liable to cause some harm to himself. It is agreed by the

wise that no injury is to be done to another; by the observance of which men may be set at ease, their numbers increased, and cultivation be promoted. This is the substance of the belief of the Charvák.

We will explain it more clearly; their creed is as follows: As the creator is not manifest, and the comprehension of mankind cannot attain to any certain knowledge about him, why should we submit to the bondage of an object doubtful, imaginary, if even wished for, yet not found; and why should we, in temples and monasteries, rub our foreheads on the ground, and present offerings to deities whose reality, as all agree, will not stand trial? And why, for the promise of heaven and of future beatitude should we, like blockheads, abstain from abundance of desirable things, from conveniences and blandishments? A wise man will not give ready money for an adjourned good, and deliver up place and power upon the lying accounts of books, which eloquent men call Vedas, or heavenly books; it is upon their authority that they extinguish all desires in themselves, and press the necks of men, like those of animals, in halters. We ought not to be deceived; we ought not to believe what is not evident. The frame of the body is composed of four elements, which by the necessity of nature are united harmoniously together; as long as the constitution is firm and health flourishing, it is proper to enjoy whatever is desirable by its nature, provided no harm to living creatures arises from it; when the frame falls asunder, the state to which the element returns can only be the element; after the disjunction of the bodily structure there is no ascent to a higher mansion, no beatitude or quietness, no descent, or fire, or hell. These sectaries, when they hear the Vedas recited, say jokingly: "These are sick persons in a painful fit, or hired journeymen in an uproar.' When they behold the zunar (sacred thread) upon the neck of a Brahman, they say: "A cow will not be without a rope." When they find a pious person watching by night, they say: "He aspires to the dignity of an owl." When they encounter a hermit upon a mountain, they remark: "He strives to outdo a bear." When a person practices the restraining of breath, they

observe: "He wishes to imitate a snake." Of a person in a bath, they say: "He chooses the dwelling of a fish or a frog" Moreover, when the Hindus relate that Brahma, Vichnu, and Mahadéo, their three great divinities, are the creator, the preserver, and the destroyer of the world, they reply: "They represent nothing else than the sexual organs."

The Doctrine of Tark

Tark sastra is the science of dialectics; it is divided into sixteen parts, as follows: the first, *Pramána;* this is the application of the science, which is subdivided into four parts: 1. *Parikshá;* that is, evidence, which with them is the sense of discriminating what is particular and well defined; 2. *Anumána;* that is, after having perceived the mark of an object, to infer its existence; thus shall I call a mountain *igni-vomous*, on account of the smoke which proceeds from it; 3. *Apamána;* that is "resemblance"; thus I shall say, such as is a cow such is also an elk (or gayal); although I may not have seen an elk, but only heard that it is like a cow; 4. *Sabda;* that is, "sound"; by these they mean speeches which people adopt as sacred; such as "the Hindus have the Vedas, and the Muselmans the Koran." These are the four parts which constitute the *Pramána.*

The second of the sixteen divisions of the Tark sastra is *Pramiti*, that is, the comprehension of what is conjoint and concomitant. This division is subdivided into twelve parts, namely, 1. *Atmá*, that is "spirit"; and means something which is distinct from what is material and sentient; something everlasting, eternal, very subtile in all bodies; 2. *Sarírá*, that is "body"; and this they define to be the seat of sensuality and of maladies; 3. *Indriya*, "the exterior senses"; and these they call the organs of perception; 4. *Artha*, and this they declare to be "the earthly existences"; 5. *Buddhi*, which they term "knowledge"; 6. *Manas*, "or the interior sense, which with the Hindus is the heart," and that is enough; 7. *Pravritti*, and this consists in justice or injustice; 8. *Dósha*, that is "sinful error," and this is subdivided into three parts, viz: *Rága*, and this is "sensual lust"; *Dvèsha*,

that is "hate, enmity"; *Muha*, and this is "gross ignorance"; 9. the ninth of the twelve subdivisions is *Prétyabhâva*, which is, "the reproduction either of the tree from the seed, or of the animal from the sperma"; 10. *Phal*, or "the good consequence of the good, or the bad consequence of the bad," which means "retribution"; 11. *Dukh*, or "pain"; and 12. *Apavarga*, that is, "delight," or the satisfaction of truth, from which they derive emancipation, or *mukt*, in the language of their learned men. Whoever is in full possession of it banishes far from himself twenty-one maladies which they enumerate, namely; 1. *Sarîra*, or "the body"; 2. *Shadindriya*, that is, "the six senses," five of which are exterior, and the sixth is, according to the Hindus, the interior sense, except which they know of no other; they say, the MIND is the lord of the exterior senses; 3. *Shaddarsa*, that is, "the six particular objects of the six senses"; so as seeing with the eye, hearing with the ear, smelling with the nose, tasting with the tongue, touching with the hand, and perceiving with the mind; he who sees is one, and that which is seen is another; so that there is a seeing eye and a seen object; whatever is seen, heard, smelled, tasted, touched, and impressed upon the mind, corresponds respectively to each of the six senses; and whatever is found by these six senses, or the six objects, are called *Shaddarsas;* these six, with the six former senses, and the *sarîra*, or "body," make thirteen; add to these six buddhaya, or "powers of comprehension"; further, *sukhâ*, or "sensual delight"; and finally, *dukh*, or "pain," and you have the twenty-one affections before mentioned.

The third of the sixteen parts of the Tarka is the *sans'aya:* this consists in pondering whether a certain object be such a thing or another, as when a person sees from a distance an object and is not certain what it is, whether it be a mineral or a man.

The fourth part is the *Prayójana*, that is, "motive," which they explain thus: as when one by order goes to find something either good or bad.

The fifth part is the *Drishtânta;* that is, "comparison by way of illustration"; so when they compare a mountain and a kitchen, that is: the mountain contains fire, and

so does the kitchen, and both indicate it by the smoke which they emit.

The sixth part is the *Siddhanta;* and this is knowing something with certainty.

The seventh part is *Avayava*, "dividing a subject into minute parts"; for instance, when they say: "the mountain contains fire on account of smoke," so is, in this question, the first part termed *pratijnya*, or "proposition," THE MOUNTAIN CONTAINS FIRE; the second part, called *hètu*, or "cause, reason"; in this thesis is, ON ACCOUNT OF THE SMOKE WHICH IT EMITS.

The eighth part is *Tarka*, that is, "arguing"; so when they say, "the mountain contains no fire," it may be replied, "consequently it also emits no smoke."

The ninth part is *Nirnéya;* which is to find the truth immediately.

The tenth is *Váda*, or "discussion"; that is, to raise questions about God and the saints.

The eleventh is *Jalpa;* that is, "wrangling"; when one, in the establishment of what is right, endeavors to conquer his adversary.

The twelfth part is *Vitandá;* which means that one pays no attention to his own position, but combats that of other persons.

The thirteenth part is *hètwábhása*, or "fallacious argument"; so when one says: "sound is eternal"; because what may be seen by the eye is like the sky, and just as the sky is perceived by sight, so is sound the perception of the ear.

The fourteenth part is *Ch'hala*, "deceit"; this is when one substitutes one meaning for another: so as the Persian word *náu kambil* means "a new cover," or "nine covers," it may give occasion to equivocation.

The fifteenth part is *Játi*, "futile argument"; and this may be applied to a lying purpose: so when one says that "sound is eternal," because it is created, as is the sky; both are the works of a divinity; and whereas the sky is eternal, sound is everlasting.

The sixteenth part is *Nigraha*, or "subjugation"; that is, when one wishes to be a conqueror at the end of a dispute with another.

These are the sixteen parts of the Tarka. The followers of this doctrine judge and affirm that, as this world is created, there must be a Creator; the *mukt*, or "emancipation," in their opinion means striving to approach the origin of beings, not uniting like the warp and the web, the threads of which, although near, are nevertheless separate from each other. This was related to me by the Imám Arastú, who was a chief of the learned and said to me that he had derived it from an old treatise upon logic, the precepts of which were without explanation, and to have bestowed on it that arrangement under which it now exists among the learned: he meant, probably, that the maxims are the same as those extracted from the Tarka. The same doctrine was taught in Greece; in confirmation of this, the Persians say, that the science of logic which was diffused among them was, with other sciences, translated into the language of Yonia and Rumi, by order of king Secander, the worshiper of science, in the time of his conquest, and sent to Rúmi.

THE BUDDHISTS

THESE are called *Jatis*. They have no belief in incarnations or Avatárs of the Deity, but they admit the transmigration of the soul into different bodies; they deny several other dogmas of the Hindus; in their opinion nothing is more detestable than the doctrine of the Brahmans, and when a misfortune befalls any one of them, they say: "Hast thou perchance done some good to a Brahman, or drunk some water of the *bone devourer*": so they call the Ganges, because the Hindus, after the burning of the dead, throw their bones into that river, and think it a meritorious act. The Jatis take the greatest care of not hurting a living being; on which account they do not like to pass through water, for fear that an animal might come under their feet. They eat no animal food, never put their feet upon grass, and when they drink water, they filter it first through a handkerchief or a piece of cloth, that no living animal may remain in it, and then steep this piece of cloth awhile in water, in order that, if a living being stick thereto, it may be separated, and take its place in the liquid. A great number of the Banians or traders are of this sect; for the most part they sell corn, and some get a livelihood as servants. The durvishes of this class are called *Srivaras* and *Jatis*. They pluck the hair of their head and beard by means of tweezers. When they travel, they carry a besom of the bark of a soft tree with them, and out of regard for the life of animals, they sweep the road with it before they put down their feet, that no living insect may be destroyed. When they speak, they hold a handkerchief before their mouth, not to swallow a fly or other insect.

They are frequently learned, and pass their life in celibacy and sanctity; these they call *Jatis*, who never behold the face of a woman. Those of this sect who are

married, called *Grihasth'a*, show great regard for the Jatis, before whom, by a refinement of respect, they scarce dare bend their body. Whenever they receive a Jati in their house, they do whatever he orders, according to their power. They are divided into two classes : the *Lunugí* and *Pujáris*. The first are those who adore God as one, and think Him free from all imperfections and contradictions, descents and conjunctions, and who worship no idol. The *Pujáris* venerate the image of a deity, and have temples for it. The durvishes of both classes, called Jatis, at the time of taking meals, go into the houses of friends, and take only as much food as may not cause a privation to the people of the house : thus they visit several houses until they get satiated. They drink no cold water, but go from place to place, and wherever anybody has warm water for bathing, they take a little of it, and having thus collected sufficient water, they let it cool and then drink it.

The Maha-atmas

Similar to the durvishes of both classes is a third sect, called *Mahá-átma;* they have the dress and appearance of Jatis; only they do not pluck their hair with tweezers, but cut it. They accumulate money, cook their meal in their houses, drink cold water, and take to them a wife. Farzánah Khushí says: I saw in Guzerat of the Panjab, a S'rivara, and requested him to give me a full account, which may be deemed true beyond any doubt, of the people of his sect. He related as follows: "The men of my faith may live retired from the world, or devoted to business; they do no harm to anybody; but there are many of them eager for science, and as many bereft of knowledge." One or the Maha-átmas was a learned man; the wife of a rich man devoted herself to his service; one day she complained to him of the unkindness of her husband; the S'rivara gave no answer; wherefore the woman said: "Another time I will not wait on thee, because thou takest no interest in me." The S'rivara rejoined: "If even thy visit were agreeable to me, it would be of no service to thee."

He then took up a bit of grass, and having breathed upon it, gave it to the woman, saying: "Put on a clean garment, and, having ground the grass, rub it upon thy garment until thy husband becomes kind to thee." The woman returned to her house, and having ground the grass upon a stone, intended to rub it upon her garment, when the husband entered into the room, therefore the grass she had ground remained upon the stone. When night fell in, they shut the door of the house. The stone at every moment jumped from its place, knocked against the board of the door, and fell back; the woman and her husband were astonished. The man asked his wife the reason of it, and she, from fear, told him what had taken place. The man rose and opened the door of the house; the stone was set in motion, and rolled on until it reached the house of the Mahá-átma. Many other similar stories are told of the Srivaras. Khushi said that he had seen the Jati just mentioned, who by the power of incantation put stones into motion; he praised him, but declared that this man was really a Jati, but not a Mahá-átma.

The author of this book affirms he has seen a great number of Srivaras and their followers. From them he knew *Meher chand*, a *Lúnú*, in the year 1056 of the Hegira (1646 A. D.), in Dotárah, which is under the dominion of Jodpur Márawár, he found also Síva rama, a Pujári, in Mirta, which place belongs to Marawar, and one named *Jagna*, a Banian, in Ráwel Pandi: he was adorned with all the good qualities of Jatis. When he saw a bird in the hands of a fowler, he bought it of him and set it free. This sect do whatever they can for the liberation of living beings. Many of them are rájas in several places and countries. When one brings a goat which he has bought somewhere, and is disposed to kill it, they come from their shops and buy the animal at a high price; thus it has been seen that, having assembled from all hands a great number of sheep, they appointed a person to take care of them. It is said, that in Guzerat lived a Banian who was a Jati; one day, a Muselman Durvish sat down before his shop, and having picked vermin from his coat, was about to kill it; the Banian interposed; the Durvish said: "If thou wilt

give me something, I may spare it"; the Banian offered a *pie;* the other wanted more and more, until the bargain closed with the sum of one hundred rupees, which the Banian paid for the liberation of the offensive insect. Hafiz Shirázi says:—

«Avoid hurting any living animal, and do whatever thou likest,
For in my book of laws there is no crime but this.»

There is a class among the Hindus who give themselves the term of Muselman-sofis, and really agree in several tenets and opinions with the Sufís. Thus, in the first place, they devote themselves to celibacy. As they have heard that there are ten classes of Sanyásís, and twelve of Yogís, they also pretend to be divided into fourteen classes; when they meet together, the questions which they ask are: Who are the four sages, and which are the fourteen noble families? and they impose upon their disciples many years of service, before they reveal to them the four sages and the fourteen families; they say: The sage of sages is the illustrious Muhammed (may the peace of God be upon him!); after him, devoted to godliness, Ali (may the blessing of God be upon him!); from him the khalifat devolved upon Imam Hossain; then Khaja Hossen, of Basora, also was his disciple and a khalif: these four personages are the four sages. They say, besides, from Khaja Hossen, of Basora, sprang two branches: the first was that of the khalif Hossen Basorí Habíb Ajemí, from whom nine families proceeded, named as follows: the *Jíblán*, *Táikerlán*, *Kerkhlán*, *Sikatlán*, *Jenídlán*, *Gazrúnlán*, *Túslán*, *Ferdusían*, and *Soherwardían*. From the second khalifat of Hossen Basori, which was that of the Shaikh Abdul Wahid Zaid, came forth five families with the following titles: the *Zebírían*, *Aiás'ían*, *Adhamían*, *Habírían*, and *Cheshtían:* and these are the fourteen noble families. It is said, that there exists a congregation of pious sectaries, who do not adhere to the prophet Muhammed, although they acknowledge him to be a blessed gatherer of the harvest of virtuous perfection: they relate, that one day the prophet was taking a pleasure-walk under the guidance of Jabríl, and came to a place where a great tumult was heard. Jabril said: "This

is the threshold of pleasure: enter into the house." The prophet consented to go in, and there he saw sitting forty persons as naked as they came from their mother, and a band busy serving: but whatever service the prophet requested them to command him to do, they did not comply, until the moment to grind *bang** arrived. When they had ground it, they had no cloth through which they could strain and purify it; then the prophet, having taken his turban from his head, purified through it the juice of the bang, the color of which remained on the turban; whence the garment of the Biní Hashem is green. When the prophet rendered them this service, they were glad, and said among themselves: "Let us give to this messenger of God, who is always running to the door of the ignorant, a little of the bang, that he may obtain the secrets of the Almighty power": so they gave the remains of the juice to the prophet. When he had drunk it he became possessed of the secrets of the angel of destiny, and whatever men heard from him came through the means of this bounty.

There is a great number of this sect in Hindostan, and among the most celebrated of them are, in the first line, the *Madárían*, who, like the Sanyásís *Avadhuts*, wear the hair entangled; and the ashes which they and the Sanyásis rub upon their bodies are called *bhasma;* besides, they carry iron chains on their heads and necks, and have black flags and black turbans; they know neither prayers nor fasts; they are always sitting at a fire; they drink a great deal of bang; and the most perfect among them go about without any dress, in severe cold, in Kabul, and Kachmir, and such places. These also consume much bang, and to the praise of one of their sect they say: "Such a one takes two or three *seers* of bang." When they sit together, they relate, that in the night, when the prophet ascended through the seven stages of heaven, he received the command of God to wander through the heavens. When he arrived at the door of paradise, he found the entrance as narrow as the eye of a needle; the porter made him a sign to enter; the prophet said: "With

**Bang* is an inebriating, maddening draught, made of hemp-leaves, henbane, opium, or masloe.

this body, how shall I enter through this passage?" Jabríl replied: "Say: *dam madar*" ("the breath of Madar," a particular ejaculation of this sect). The prophet said so, upon which the narrow door opened, and he entered heaven.

They say, when Badih eddin Madar came to Hindostan, he became a Yogi, whom the Hindus held in great esteem, and who had a great number of followers. Madar took a house; he sent a little boy, whose name was Jamen, with the order to fetch some dry cowdung with which he wanted to kindle a fire. It so happened that Jamen fell in with an assembly of Yogis, who, supposing him a Muselman, killed, cut into pieces, and devoured the boy. Some time after, not receiving anything to light up his fire, Madár went in search of Jamen, and found the assembly of Yogis, to whom he said: "What have you done with my good little boy?" They answered: "We have not seen him." Madár called him loud by his name, and the members of Jamen, from within the bodies of the assembled Yogis, answered "*Dam madar.*" Madár then said to the Yogis: "Shall I bring forth Jamen from you all, or from one only of you?" They replied: "From one body only." By the power of Madár, the limbs of the boy having united, in a manner that no body perceived anything of it, in the belly of the principal Yogi, Jamen fell out from the nose of the same, so that neither the nostril of the Yogi's nose was enlarged, nor the boy's limbs diminished: whereupon the Yogis chose to run away. Madár settled at this place, which till now is known by the name of *Makanpúr*. The Madarían come, as many as possible, from all parts of the world, once a year, on a fixed day, to Makanpur, and say that the blind and lame find their cure in that place.

They relate also, that *Chistápá*, the wife of Baharam Gul, in order to put to the test the Muhammedan and Indian durvishes and saints, came once among them who were assembled, and said: "Whoever will loosen the bracelet of beads (called *Sámran*) upon my arm, without betraying the least symptom of lust, he is a perfect saint." All the pretenders to perfect sanctity, Muselmans and Hin-

dus, presented themselves, but at the sight of Chistapa, they all were maddened with love, such was the beauty of her face: at last the turn came to Jamen, who approached her, and loosened the bracelet in a manner which, at the same time, evinced his manly strength, and his complete command over himself. On that account, Jamen was proclaimed victorious over all the Muselmans and Hindus. And they have a great number of other similar stories.

Another sect, the *Jelalían*, are disciples of *Said Jelal*, of Bokhára; his sepulchre is in the village *Auch*, in the district of Sind; these sectaries profess to be Shíáhs, while the Medárían are *Sunís*, on which account they revile each other. The former know of neither prayers nor fasts, nor any other practices of piety with which the Sufís are occupied; they take a great deal of bang, and used to eat snakes and scorpions. When the adepts among them see a snake, they put it whole into their mouth and swallow it, saying: "This is a fish of the holy Alí"; in eating a scorpion they remark: "This is a prawn of Alí": and the worms which are found in the water, they call the little crabs of Alí. Like the Medárian, the Jelalían go naked, and even in the severely cold season wear no garment; they sit before the fire like the Medárian, but do not wear matted hair; frequently they shave four parts of their body, and lead a wandering life in the world. Some of them bring everything that they gain to their master, and when they go for instruction to a preceptor, they deliver to him whatever they possess in ready money and other property; after which he presents them with a turban, and his list of saints; they wear that on their heads, and hang this on their necks. They believe that, when Jzráíl comes to take their soul, the turban descending covers their eyes so that they may not behold the face of the angel of death, which is exceedingly terrific.

The sect of the Vishnavas follow the doctrine of Gosáin Jáni. We hold the information from Jogendas, that they called their master *Jehan*, and his followers, composed of Hindus and Muselmans, adopted the creed of Vishnavi. This is as follows: they hurt no living being; they avoid fellowship with men of another creed among the Hindus

and Muselmans; they pray five times a-day, with their face toward the east; they have the names of God, of the divinities, of the prophet upon their lips, such as *Allah*, *Mikáil*, *Jzráil*, *Jibrail*, *Muhammed*, *Jl*, and others; they bury their dead; they confer benefits upon others to the extent of their power; a number of their Durvishes pretend to be afflicted with maladies and beg alms, and whatever they so collect they distribute to the blind and lame, and to people of that description.

Further to be noticed is the sect of the *Surya-makhan*, that is, of "the worshipers of the sun." These derive their origin from an ancient nation of Hindus, and are divided into classes. The one of them says: The great luminary is one of the divinities of the first rank; he has *átmá* and *buddhi*, that is "soul and intellect"; the light of the stars and the splendor of the universe proceeds from him; he is the *asht bhuvana loka*, that is, "the origin of the eight worlds," and of all earthly beings; the *sarva prabhá deva*, "the God of all radiance," the chief and ruler of all divinities, the deity of heavens, the king of the stars; the *Mahajyóti*, or "the great light," worthy of praise; and of *namaskara*, that is "respectful salutation," and of adoration; and of *hóm*, or "sacrificial perfumes." When the sun rises with his pure body, they stand opposite to him, and after adoration recite a Sanskrit prayer, the paraphrase of which is as follows:

"Whatever beautiful light and high splendor thou possessest overflows the eyes from the excessive bounty of thy manifestation; thou art that light which is not surpassed by any other in the display of splendor; thine is the first prayer, for thou art the substitute of God, and we place our hope in thy bounty; to thee we address the prayers of our wants, that we may experience and loudly proclaim thy mercy. When this light is thy face, whatever we can say of the splendor, the beauty, and perfection of the supreme intellectual soul and of the pure wisdom, is but that one light which we recognize above in thy bountiful being, which thou temperest and displayest; this light derives its glory from thee, and supplication is due to this light. Give us thy assistance in the abnegation of worldly pleasures;

render us equal to thyself in the purity of light, and by thy knowledge grant us union with thee; the wish of all virtuous hearts is, that they may, far removed from all sensual delights, be made happy in the communion with those who are like thee: we abandon all worldly delights, that we may become similar to thee in splendor, and arrive to thee, and remain with thee."

The other class of the *Suryamakhan* say: Whatever exists in the *Swargaloka* and in the *Bhúloka*, that is, in the upper and lower world, draws its origin from the sovereign great luminary; by his glorious appearance we fill our *lojáni*, or "eyes," with *kalyanum*, or "auspicious light"; and we hear the *Sanákáras*, that is, "the incorporeal beings"; by him we acquire *buddhi*, that is, "intellect," the professor of which attaches his heart to nothing exterior; on that account they call the sun *natha*, "a sovereign, or divine being," and pay worship to him. Both classes abstain from hurting living beings, and are on that account called *jiva dayá*, "compassionate of life"; they do good to others as much as they can, wherefore they are termed *punyavantas*, "virtuous"; they keep far away from falsehood and iniquity, for which they are entitled *dharmamayás*, "righteous." The *grihastha*, or "householder," contents himself with one *strí*, or "wife." They divide the sun into several parts, which they call *dyuvá murtayas*, "figures of the sun"; but the first class reckons among the *Pandits*, or "learned," an order of men who have a system about *ákása*, "ether," *girayas*, "mountains," *tárá phal*, "starry firmament"; about the rising of heavenly bodies and the prognostics which are connected with them; they possess perfectly the canons of the *Véda anga*, "sacred science," in which the medical is comprised; and they set a great value upon *buddhi*, "intellect"; and *áharanam*, that is, "the application of the thinking faculty"; and they say, that this is the mediator between what is *sankhyanam*, "rational," or probable, and *sadhanam*, "substantiated," which last is the form of things perceived; and the right appreciation of probabilities is attained by dint of *buddhi* and *aharanam*, that is, by high intelligence; this is fixing the thought of contemplation, or arriving at the science of

what is perceived and what is probable or rational; this comprehends properly two sciences which are possessed by the *jitèndriya loka*, that is, "by those sages who have subdued the senses."

The *Manushya bhakta*, or "worshipers of mankind," recognize the being of God in man; they know no being more perfect than mankind, and think that it contains nothing of a bad nature.

A particular sect is to be found in Kashíal, a place in the mountainous province of Kachmir. They worship idols; the son takes the property acquired by his father to himself; but leaves whatever he gains to his sons, so that it may be the firewood belonging to his father that may burn his body. When one of them dies, a barber from without the house goes before the dead, and then brings the message that such a one wants something for a meal, upon which they go to work to prepare it; and this society is kept up for some days; then, they burn the dead; after cremation, they erect over his ashes an image of stone, one half of which is male, and the other female; and when no son of his remains, they marry his wife with a column of the house, and whoever comes upon a visit of condolence has intercourse with the woman until a son be produced, and to him the inheritance is bestowed. This sect have no regard for the life of animals.

Another sect exists in the mountains of Kachmir, with the name of *Durds*. Among them it is customary for brothers to have but one wife; occasionally they sell house, land, wife, and children; whoever buys the house owns all these; they also pawn their wife. Some of them, even when they become Muselmans, still adhere to this custom. They also do not spare animals.

Further to be noticed in Hindostan is the tribe of *Dhaids*, one of the lowest classes of men; they eat everything but men; they worship the sun. The author of this book met one day in Sikakul, in the district of Kalinga, one of these men, whose name was Nâga, and asked him: "Who are the best men among all the tribes?" The man answered: "The *Dhaids*," and subjoined: "When they leave the body they unite with God; when a Brahman

dies, he becomes a cow; when a Muselman expires, he is transformed into a plant." I inquired further: "If the Dhaids be so highly favored by God, why should they eat everything which they find, the flesh of cows, horses, mice, and the like?" The man replied: "It is because God loves this tribe that he gave them this command: 'Eat whatever you like.'"

The *Choharas* are now to be mentioned, known in Hindostan as cleaners of privies and sweepers of the ground; and in the exercise of this profession they visit the houses. They say their master was Shah Jhuna; he, in one hand a besom of gold, and in the other a basket of silver, cleans now in the fourth heaven the house of God, and sweeps the apartments of the Highest. This tribe too eat everything as the Dhaids.

THE NÂNAC SECT

The Nânac-Panthians,* who are known as composing the nation of the Sikhs, have neither idols nor temples of idols. *Nânac* belonged to the tribe of Bédíans, who are Kshatriyas. His reputation rose in the time of Zehir-eddin Baber Padshah (who inhabits heaven). Before the victory of this king over the Afghans, Nânac was a grain-factor of Daulet khan Lodi, who ranked among the distinguished Umras of Ibrahim Khan, the sovereign of Hindostan.

A durvish came to Nânac, and subdued his mind in such a manner that he, Nânac, having entered the granary, gave away the property of Daulet-Khan, and his own, whatever he found there and in his house, and abandoned his wife and children. Daulet Khan was struck with astonishment at hearing this, but, recognizing in Nânac the mark of a durvish, he withheld his hand from hurting him. In a short time Nânac made a great progress in piety; at first he took little nourishment; afterward he allowed himself but to taste a little cow-milk; next a little oil; then noth-

*Nânac was born A. D. 1469, in a small village called Talwandi, now Raya-pur, in the province of Lahore. He was the only son of Kalu, of the Kshatriya caste, and the Vedi tribe of the Hindus.

ing but water, and at last he took nothing but air: such men the Hindus call *pavana haris*.

Nânac had a great number of disciples. He professed the unity of God, which is called the law of Muhammed, and believed the metempsychosis, or transmigration of the soul from one body to another. Having prohibited his disciples to drink wine and to eat pork, he himself abstained from eating flesh, and ordered not to hurt any living being. After him, this precept was neglected by his followers; but *Arjun mal*, one of the substitutes of his faith, as soon as he found that it was wrong, renewed the prohibition to eat flesh, and said: "This has not been approved by Nânac." Afterward, Hargovind, son of *Arjunmal*, eat flesh, and went to hunt, and his followers imitated his example.

Nânac praised the religion of the Muselmans, as well as the Avatars and the divinities of the Hindus; but he knew that these objects of veneration were created and not creators, and he denied their real descent FROM HEAVEN, and their union WITH MANKIND. It is said that he wore the rosary of the Muselmans in his hand, and the Zunar, or the religious thread of the Hindus, around his neck. Some of his distinguished disciples report of him more than can here find room.

One of these reports is, that Nânac, being dissatisfied with the Afghans, called the Moghuls into the country, so that in the year 932 of the Hegira (A. D. 1525) Zehir eddin Baber padshah (who is in heaven) gained the victory over Ibrahim, the king of the Afghans. They say also that Nanac, during one of his journeys, finding himself one night in a fort, was absorbed in a vision of God. Children played around him, and some put their hands upon his body, without any motion being perceived in him; they sewed his eyelids, his nostrils, and his flesh together, and tied his hands fast. When Nânac recovered his senses, he found himself in this state, and went to a neighboring house, at the threshold of which he called out: "Ho! is there anybody in the house who may free my eyelids sewed together and my hands?" A handsome woman, having conducted him into the house, untied his hands and tore the threads by which his eyelids were sewed together with her teeth

asunder, on which account the color of the mark of the woman's caste remained upon Nanac's forehead. After his having left the house, the neighbors saw the mark, and supposed his having had an intimate connection with the woman; wherefore she was abused by the people and repudiated by her husband.

This woman came one day to Nanac, and said: "I have, upon the way of God, rendered thee a service, and now they revile me for it." Nanac answered: "To-morrow will the gate of the fort be shut, but shall not be opened unless thou appliest thy hand to it." The next day, in spite of all efforts to open the gate, they could not succeed, and remained in great consternation. Men and beasts, far from water, could not go out to fetch it. The inhabitants addressed themselves to all men who had a reputation for sanctity, but their prayers were in vain. At last they had recourse to Nanac, and said, "O durvish, what is there to be done?" He answered: "The gate shall not be opened except by the hand of a woman who never lost her virtue with a stranger." The inhabitants brought all the women who had a reputation for chastity to the gate of the fort, but it remained shut: on that account they sat down hopeless. At the time of evening prayer came at last the friend of Baba Nanac to the gate. The people laughed at her; her husband and her relations were ashamed and abused her. The woman, without listening to the speeches of the people, struck the gate with her hand and it opened. All men were astonished and ashamed: they fell at the feet of the woman.

The *báni*, that is to say the poems, of Nânac, are, as it were, perfumed with devotion and wisdom; still more can this be said of his speeches about the grandeur and sanctity of God. All is in the language of the *Jats* of the Panjab, and *Jat* in the dialect of the Panjab, means a villager or a rustic.

Nânac's disciples are not conversant with the Sanscrit language. The precepts and regulations which Nânac established among them will be explained hereafter.

Nânac said in his poems that there are several heavens and earths; and that prophets, and saints, and those that

are supposed to have descended from above (avatárs), and persons distinguished by piety, obtain perfection by zeal in the service of God; that whoever devotes himself to the veneration of God, whatever road he may choose, will come to God, and that the means to this is, to avoid hurting any living being.

«Be true and thou shalt be free;
Truth belongs to thee, and thy success to the Creator.»

Nânac left children in the Penj-ab; they are called *Kartaris;* but according to the opinion of some, he had no offspring. They say that after Nânac's decease, his place was by his order occupied by the Guru *Angad*, of the Srín tribe of Kshatriyas; next succeeded the Guru *Amaradas*, of the tribe of the Bholáyí-Kshatriyas; after him came the Guru *Rámadas*, who was of the Sódahí-Kshatriyas, and also called the Sri-guru. Ráma-das, dying, left his dignity to his son *Arjun mal.* During the life of this Guru, the Sikhs, that is to say his followers, grew great in number and in faith. They said, Bábá Nânac is a god, and the world his creation; but Nânac in his poems reckons himself a servant of God, and he calls God *Nárnján* (Naráyana), *Parabrahma*, and *Permaisher* (Paramésvara), who is without a body, and has nothing corporeal, nor deigns to be united with a bodily frame. The Sikhs say that Nânac, in the same manner, had been without a real body, but visible by the power of his individuality, and they believe that, when Nânac expired, his spirit became incarnate in the person of *Angad*, who attended him as his confidential servant. Angad, at his death, transmitted his soul into the body of *Amara das;* and thus Guru, in the same manner, conveyed his spirit into the body of *Ráma-das;* whose soul transmigrated into the person of *Arjunmal;* in short they believe that with a mere change of name, Nânac the First became Nânac the Second, and so on to the Fifth, in the person of Arjunmal. They say, that whoever does not recognize in Arjunmal the true Bábá Nânac, is an unbeliever; they have a number of tales about the founder of their sect, and assert that Bábá Nânac in a former world was the radja Janak.

The Story of Janaka

When Sakha-daiv (Saha déva), the son of Baiás (Vyasa), a rakhaisher (rakshasa), came to Janak, in order to learn from him the path of God, he found the rája, who had thrown one of his feet into the fire; men on foot and on horseback formed a file; Nawabs and Vizirs were busy about the affairs of the state; elephants and horses presented themselves to the view. Saha dév thought in his mind that such occupations and worldly concerns were unbecoming so pious a man. The rája, who was skilled in penetrating the hearts of others, found it out, and, employing the power of magic, he caused fire to fall upon the houses, so that at last all the horses and fine palaces were burnt. The rája seemed neither to hear, nor to see, nor to care anything about what happened, until the fire reached the house where he and Saha dév were. Janak did not throw one look upon it. The fire fell upon the wooden cup, which they call there *kermandel*, and which Saha dév used for drinking water. He now, senseless, jumped from his place, and took hold of his kermandel. The rája smiled, and said to him: "All my people, and all this, my property, were burnt; my heart was not bound to them; wherefore I let them be consumed, and feel no pain about them; but thou, on account of thy kermandel, jumpedst senseless from thy place. It is now clear whose heart is bound to the things of this world." Saha dèv was ashamed of his having been disturbed. This tale was heard from the followers of Nânac.

The history of Janak and of Saha dév is contained in the *Jog bashest*, which is one of the principal books of the Hindus, in the following manner: Bisvámiter (Vis'vamitra) in presence of the Rakshasas addressed this speech to Rámachander: "O Rámachander, venerate thy father and mother; thou who issuedst from them so beautiful, thou hast accomplished thy task; by the goodness of thy nature and by the purity of thy character, thou hast polished the mirror of thy heart, and given it such a brightness, that the perfection of God is manifest in it; the success which a zealous disciple obtains, after many difficulties and pious

exercises under the direction and instruction of a Rakshasa, during a long period of time, that success became thy share without trouble; thine became the science to be acquired; and thine is, even in this life, the emancipation in the form of Saha dèv, the son of Vyása. He, thy father, on account of the excellence of his pure form and of his divine nature, having come forth wise from the womb of his mother, without any assistance manifested his perfection, and on account of the clearness of his intellect, whatever on the way of his journey, was accessible to wisdom and excellence, was open to his looks, and no veil nor curtain remained before him; nevertheless, even with such advantages, he was inquisitive with Rakshasas and wise men in matters of theology, so that these personages, or pious penitents, gave him directions and lessons and offered him their advice with alacrity. Thus am I ready to give thee some instruction, and communicate some precepts of wisdom to thee." Therefore Rámachander inquired of Visvámiter: "As Saha dèv brought the full measure of wisdom from the body of his mother, and as his nature was endowed with such perfection, my prayer is, that you may favor me with an explicit account of him, and explain to me by what means he procured to himself the advice of the wise, and in what manner the Rakshasas imparted instruction to him." Visvámiter replied: "O Rámachander, thy condition is as fortunate as that of Saha dèv; such was his dignity and excellence, that men, by listening to his tale, feel themselves emancipated, and are no more subject to be born again. O Rámachander, he too was impressed with the idea that in no condition this world is permanent, but that all that is seen changes every moment, and passes from one state to another. One guest arrives and comes into the world, another dies and goes out of the world; the one is agitated with distress, the other is quiet; the one exulting, the other overcome with grief; in short, whoever and whatever exists in this world is liable to change; there is not the least hope of firmness and steadiness, and nothing is worthy to bind our hearts. But that which is firm and steady, deserves that we attach our hearts to it, and that we perpetually are mindful of, and fix our

thoughts and meditate upon it. Nothing, however, is firm and steady but the pure being of *Brahma*, that is to say, the supreme and true entity of God. Moreover, whoever directs his mind solely toward the divinity, will attain the knowledge of it, and render himself perfectly free from the desires of the heart, and from the pleasures of the body, which tend to swell and to fetter the soul. And like the bird *Pápîhá*, which is fond of the water which falls from the cloud *Náisán*, and does not taste of any other liquid from river or well, but thirsting only for drops from the cloud Náisan, is taken up with the search for them; thus Saha dév, having made himself independent and free from all desires and allurements, was always immersed in the contemplation of Brahma, and having dissolved his own being in the reality of God, he knew Brahma, and attained the state of absolute repose and quietness. When he thus became a master of excellence, and as perfect as other rakshasas, then he felt the desire of his heart accomplished, and with a mind more splendid than the moon of a fortnight, he passed through the troubles of life, according to the words of the prophet: 'With a heavenly mind upon the carpet of eternity.'"

One day, during a pleasure excursion in this world, he happened to reach the mountain Sumair, that is *Alburz*, which in Arabia is called *Káf*. Upon the top of this mountain, he saw his father Vyása, who in a cavern was occupied with the contemplation of Brahma. Having saluted his father according to the custom of the Hindus, he asked him: "My worthy father, you who possess the knowledge of the supreme being, inform me in what manner this knowledge of the unity of God is diffused in the multitude, in what way the creatures of this world obtain their forms, to what period their existence is extended, what is the cause of their duration, and how their existence happens to be renewed several times, in order that I may possess proper notions of the state of this world, and that I may unravel this mystery to myself."

Vyása, according to the desire of his son, explained the original state of the creation in clear words; but as the mind of the sage was involved in his own thoughts, and

occupied with the contemplation of Brahma, he gave only a short account of the creation and of the development of this world to Saha dév, who did not derive an entire satisfaction from it. Vyása knew his thoughts, and said: "O son, my mind being immersed in the study and in the contemplation of God, I cannot, for want of time, impart to thee at present distinctly the account which thou desirest; but I will put thee in the way by which thou mayst arrive at the satisfaction of thy heart, and I will send thee to a man who will gratify thee. Know then, that in the country of Tirhut is a town called Míthila, and there resides Janaka, the Rája, who is an excellent man, and possesses incomparable knowledge. Go to him, and engage him to satisfy thy heart. He will give thee an explicit account of the creation of the world from beginning to end."

Saha dév, according to the direction of his father, having left him, went into Tirhut, to the town of Mithila. He saw a city populous, and delightfully built; the soldiers content with the Rája, and the rayots (country people) happy and satisfied. Nobody complained at that time of his lot: in the evening every one laid down in his corner, and at daybreak attended the court of Rája Janaka. The guards at the door observed Saha dév, *tapasí*, that is, a pious adorer of God, the son of Vyása, who stood at the gate and asked entrance. The rája Janaka, before he received the report of it, knew from inward knowledge and from the light of his mind, the purpose of Saha dév's mind; but in order to try his character, and to put his sincerity and his individuality to the test, he took no notice of the appearance of the stranger. Saha-dév, who had come near him, remained there one day and one night. On the next day, Janaka set about his business; the great and the vulgar appeared before him. This day, too, and the following eight days and eight nights, the rája did not address any question to Saha dév, who remained in his place without saying a word to anybody.

The eighth day, the rája Janak, when he saw that Saha dév stood the test by showing the mark of excellence and betraying no unsteadiness, he ordered that the stranger should be introduced into the interior of the palace and

into the private apartments. Beforehand, he enjoined the maids of the bed-chamber and all the people of the palace that, on Saha dév's arrival, they should place before him all sorts of exquisite viands and agreeable perfumes, and whatever might allure the mind, and that they should endeavor to fascinate and to madden him. When Saha dév, by order of the rája Janaka, had entered the private apartments, handsome women brought before him from all sides delicious meats, and garments, and everything that was attracting, and showed him great respect; after humble prostrations, they placed him in an elegant apartment. During other seven days and nights the rája did not appear before him.

The people of the inner apartments, according to the rája's orders, did what they could in a thousand different ways to please him: they approached him, clasped their hands with his, rubbed his hands and feet; they served and tempted him by four principal means, namely: first, by the splendor of handsome maids; secondly, by offering him whatever may charm the senses; thirdly, by tokens of respect; and, fourthly, by rubbing his hands and feet. Their intent was, if there remained any human feeling in him, to rouse it up. Saha dév, like a mountain that is not moved by any wind, stood firm; he took notice of nothing, and threw not even a look upon the beautiful moon-faced damsels about him. The rája Janaka, when informed that not the least trace of human feeling, lust, or desire had remained in the young man, and that he had freed himself from the fetters of error and sensuality, ran without hesitation from the place where he was, and touched the feet of Saha dév, saying: —

"Be thou happy, O rakshasa! who art united with the supreme spirit, and in whom has remained no trace of the qualities of water, earth, and of human nature; thou, who hast acquired whatever may be desirable to thy regeneration: for thou possessest the knowledge of God. Now, tell me, with what intention didst thou come to me, and what dost thou expect from our meeting?" Saha dév replied to the rája: "My intention in coming here was to obtain from thee a true account of the creation; in what manner this world

came forth from the unity of the divine being, and how from him, the One, proceeded the duality and multiplicity of forms. Explain this to me, and impress it distinctly upon my mind. Although I received from my father some true notion of the creation of this world, and although from the interior light and from the purity of heart which I have acquired by my devotion, the truth of the great question presents itself to my mind, yet I desire instruction from thee, and hope to receive it from thy tongue."

The rája Janak revealed to Saha dév, according to his wish, the history of the creation of the world. After that Saha dév said again to the rája: "O king! it is certain that between steady, wise, and learned men there is no contradiction; so does the account of the origin of the world, which I have heard from my father Vyása, and which I have well impressed upon my mind, agree with that which thy tongue has communicated to me. The substance of it is, that the creation of the world and the existence of its inhabitants took place by the will and by the disposition of Brahma, and according to the purpose of the supreme being, and that, when it is the desire of Brahma, the world is created, and when the supreme being finds it right to withdraw himself from the circle of beings, the world returns to nothing, and its inhabitants are again enveloped with the veil of nothingness and voidness, and nothing remains but God.

"In like manner is the existence of all bodies connected with the will of the divine spirit, so that every being in dependence upon this will, and in conformity with the principles of its own nature, each time comes into, and goes out of, the world, or is born and dies. It is when the worldly desires, connections, and concerns are annihilated, that a man no more returns to nor leaves this world; birth and death upon this earth no more concern him, because the ties formed by his desires are broken."

Saha dév continued: "O rája, what thou hast said is impressed upon my mind; but tell me, if there remains anything, however minute it may be, of the account of this world; this too I wish to hear." The rája Janaka said: "The account of the world is such as thou hast heard.

That holy being, without a name, without a mark, without an equal, is pure and free from lust and desire, and his providence brings forth this world. He, the one perfect being, in what a multitude of beings does he not manifest himself! And if he removes from this creation the support of his will and of his providence, nothing remains but himself — the only being. O Saha dév, thou who hast purified thy heart from the attachments of this body, and liberated it from all desires and seductive propensities, thou hast convinced thyself of the truth that, whatever appears before our eyes, is nothing, and has neither reality nor substance; what was to be performed, thou hast accomplished it; what was to be known, thou hast acquired it, and thou hast proved thyself true; on that account thou art, even in thy life-time, possessed of *mukt* (emancipation); that is to say: as a person, when the soul has left his body, is freed from the want of aliment, so hast thou, although still in the state of life and health, been liberated from all bodily wants. Happy be thy life! blessed be thy age, O Saha dév!"

Vis' vamitra continued: "O Rámachander, thou hast acquired the same knowledge as Saha dév; in the same manner as he abandoned all desires, subdued all the appetites of his five senses, and possessed perfect freedom, in the same manner thou must not permit any sort of desire to enter in thy heart. There is no other means of *mukt* but this: to this thou must tend."

After that he addressed the rakshasas and all those who were present, in the following speech: "O rakshasas! and you who seek the road of God, know that, as Rámachander, by the purity of his nature and by the goodness of his disposition, raised himself to the highest dignity, not less ought to be the excellence of all the wise who are destined to the acquisition of *mukt;* thirsting for the knowledge of the highest, they ought to listen to the speeches of all those who devote themselves to God; nay, the truth and the faith, which Rámachander possessed, ought to be common, and productive of the same consolation and tranquillity to all those who, not in vain, aspire to wisdom and sanctity. I have imparted to Rámachander what I knew to be the best; now is the time of *Bashest* (Vasishta), who attained

such a perfection of a rakshasa, that nothing that is, was, and will be, is concealed to him, and he has no equal in the world. So far goes the text of *Jog bahest.*»

The Guru Nánac, according to the belief of his followers, was in former times the rája called Janak, and united the dignity of a king with that of a saint. He called mankind to God. The author of this work heard from distinguished Sikhs that, when Bábá Nánac appeared in the Sat-jog, a great number of Sikhs assembled around him. He sent a cow into the kitchen. When prepared, it was brought into the assembly; some ate of it, others were afraid to do so. The Guru prayed to God that the cow might rise again, and all those who had been afraid, beholding this miracle, approached him praying: «Now we shall eat whatever you order.» Nánac answered: «Not now be it so: mine and your engagement prevails in the Trêta-Jog.» Afterward, at the revolution of the Trêta-jog, the Guru appeared. The disciples assembled; then a slaughtered horse was brought into the assembly in the manner beforesaid. Some ate of it; others abstained from it. The Guru prayed, and the horse was brought to life. Those who had been afraid prayed as before. He replied again: «Your word and mine are engaged for the Dwápar-jog.» In this age they brought a slaughtered elephant into the assembly of his followers. The same happened as I said before, and he appointed them for the Kali-jog. In this age, they say, a man was brought into the assembly; whoever ate, became free; who abstained from it remained subject to durance, and some of the Sikhs call Nánac the slave of God.

It is also related that, when Nânac died, in the Sat-jog, two roads opened before his soul: the one led to heaven, the other to hell. Nânac chose the latter, and having descended below, he brought all the inhabitants out of hell. The Lord God said to him: «These sinners cannot enter heaven; you must return into the world and liberate them.» On that account Nânac came to this world, and his followers are the former inhabitants of hell; the Guru comes and goes, until that multitude shall have found their salvation. Except the zealots among the Sikhs, no man else believes Bábá Nânac a god.

THE TABITIAN SECT

According to one of their treatises, they call God *Kajak*, and believe him to be one, infinite, all mighty; they maintain his manifestation under three forms, as the Hindus; they say, if any one finds God, he converses with him without the aid of a palate and of a tongue: this is the condition of a prophet. They declare moreover that the spirit is eternal, and that spirits are sent down; the soul, if it knows itself and God, ascends to the upper world; if not, it remains in the nether world. The author of this book heard from one of their distinguished personages that, when the rational soul separates from this body, it goes to the upper world; and from the heavens it rises further; and above this there is a sea, in which is a mountain; and on its top God, the supreme Lord, resides. If that soul has been virtuous, the divinity manifests itself to it under a pleasing form; so that from its aspect the soul derives superlative delight, which no tongue can express, and remains eternally without change, happy and blissful in its contemplation. But if the soul has been iniquitous, God appears to it under a strange and terrific figure, than which none can be more repulsive and hideous, so that from terror it throws itself from the heavens down, and becomes confined in dust.

Among these sectaries was a man called *Pawn Pishna*, exceedingly pious. Of this saint's miracles they relate that, having jumped upon a stone, the trace of his foot remained impressed upon it, and now they perform pilgrimages to it. They say further that, when this perfect man reaches the term of his life, he convokes the people about him, and out of the crowd he chooses one, to whom in their presence he delivers his books and his effects, and says: "I will come to thy house"; after that, his soul leaves the body, which is buried according to their customs. The wife of this guardian then brings forth a son, whose tongue develops itself so as to speak in one year, or sooner; he convokes witnesses, and in their presence he takes the things which are counted to him by the guardian,

to whom he then remits them again, and utters not a word until the *usual* age of speech. When he attains the period of adultness, he takes the state of a durvish. They say that such an elect man comes into the world for the conversion of wicked men. These sectaries have temples of idols, which they call *Chetharten*, and in which they perform their worship. According to their custom, when a man has two sons, he destines one of them to become a durvish; and the king himself, having two sons, makes one of them a durvish. They believe that there are two mansions; the first of this, the second of the other, world; the son who becomes a durvish takes possession of the latter, the son who associates with people of business acquires the portion of the nether world; when the body of the father and mother become weak and tottering from age, it is the worldly son who tenders them his services; but when the soul of the parents separates from the body, it devolves upon the son who is a durvish to serve them. When a great number of such young durvishes assembles, then the son of the king, or of any other chief becomes their head, and they go to *Bármíánek*, which is a magnificent temple of theirs. When they return from this pilgrimage, they become *Lámas*, that is, *Hájis*, "pilgrims." The Lámas abstain from eating flesh and from women, and keep remote from all worldly affairs; they wear their hair entangled, and eat from the skull of a man; they carry joints of human hands filed together upon a string, instead of a rosary; and instead of horns for trumpets, they keep bones of human forearms; they say: "We are dead; and dead men have nothing to do with the things of the living."

"We are gone, and we took a separate corner of a sepulchre,
That our bones might not be a burden to any body's shoulder."

This class of men have not their equals in enchantments, juggling, spells, and magic. Their king, if his mother be not of royal blood, is by them called *Arghún*, and not considered their true king; whoever of this sect belongs to the worldly people does not abstain from killing animals, eating flesh and meats forbidden by religion, and associates

with every body in eating. When the author of this book conversed with a learned man of this sect by means of an interpreter, whenever a question about some subtilty occurred, the translator could not always by his interpretation satisfy him.

«Without possessing the tongue, it is strange to make a friend by means of the tongue.»

THE YAHUDS (JEWS)

The author of this book never happened to have intercourse with learned and distinguished men among the Yahuds; and he set no value upon what he found in the books of foreigners about their religion: because envy is a corrosion and a fire, which attacks the enemy. But in the year of the Hegira 1057 (A. D. 1647), when I came to Hyder abad, I contracted friendship with *Mohammed Sâid Sarmed*, who was originally from a family of learned Yahuds, of a class whom they call Rabánián (Rabbins); after an investigation into the faith of the Rabbins and the perusal of the Mosaic books, he became a Muselman; he read the scientific works of the wise men of Iran, such as Mulla Sader, and Mír Abu-'l Kásem, of Kazer sak, and many others: at last, for the sake of commerce, he undertook by sea the voyage to Hindustan. When he arrived in the town *Tata*, he fell in love with a Hindu boy, called Abhi Chand, and abandoning all other things, like a Sanyási, naked as he came from his mother, he sat down before the door of his beloved. The father of the object of his love, after having found by investigation the purity of the attachment manifested for his son, admitted Sarmed into his house, and the young man too met him with an equal affection, so that he could no more separate from him, and he read the book of Moses, the psalms of David, and other books with Sarmed. The following verses are the composition of this young Hindu: —

«I submit to Moses' law; I am of thy religion, and the guardian of thy way;
I am a Rabbi of the Yahuds, a Kafir, a Muselman.»

The learned rabbis say, according to their belief, among the sons of Israel it was not required that women should wear a dress, and Sarmed said that Ishâiá, the prophet,

himself used to go naked in his last days. Sarmed was a good master of poetry. Here follow some of his verses:—

RABAAI, QUATRAIN:

«Sarmed, whom they intoxicated from the cup of love,
Whom they called exalted, and depressed,
Asked for wine, worship of God, and wisdom:
(But) they intoxicated him, and made him a worshiper of idols.»

In the praise of the prophet, we find what follows:—

QUATRAIN:

«O thou, by whose cheek is wounded the mind of the red rose,
Internally is the whole blood of the heart, externally the red rose;
Thou camest so late after Joseph, who was in the garden expecting thee,
That the rose (of his cheek) became first yellow (from vexation) and at last (from pleasure) a red rose.»

ANOTHER QUATRAIN:

«This existence has, without the azure sphere, no reality,
This existence is confined; for, except the absolute being, nothing has reality.
Is God ever in vain? No! God is not in vain.
This existence is real only with respect to its origin, but whatever is derived has no reality.»

ANOTHER QUATRAIN:

«When God weighed in the balance of destiny with the sun,
The being endowed with every excellence, *Muhammed*,
This was so heavy that it moved not from its place;
The other was so light that it flew up to heaven.»

A DISTICH:

«Sarmed, who is a nightingale, has no desire of gold;
(But) his friend is the rose, and the rose has need of a handful of gold.»

ANOTHER DISTICH:

«In the Kâbah and in the idol temple is his stone *the symbol of male energy*, and his is *the symbol of female productiveness;*
In one place it is the black stone *of the temple of Mecca;* in another place an idol of the Hindus.»

In the eulogy of Shaikh Mohammed Khan, who was the chief minister of the illustrious Dara, Sultan Abed Ullah Kat'eb, we find the following quatrain: —

"O thou, who art the circumference of greatness to the centre of the throne! —
Thou, to whose service a hundred persons are devoted, as is the firmament *to the universe* —
Make thou to me, who am a stranger, my evening equal to midday,
If at the side of Kateb thou art as happy as at midday."

The Shaikh desired the society of Sarmed. The author of this book was one day among the persons present; he said to one called Jerán, who made the eulogy of the Shaikh: "In a short time the Shaikh will, with whatever he may have acquired, turn toward the voyage of the other world, and Mîr Mohammed Sâid Mîr will take complete possession of the dignity of government"; and the same year the Shaikh undertook to set out *for Mecca* from Hyderabad. In the year of the Hegira 1059 (A. D. 1649), in the harbor of Fahardanish, he passed from this bodily ark to the circle of freedom. Hafiz says: —

"The paradise of eternity is in this cell the share of the durvishes;
The Kâbah of the universe is the dominion of the durvishes;
O my heart, be there with reverence: for the sultan and the country
All are in the service of the majesty of the durvishes."

Sarmed gave the information that, according to the Yahuds, God, the Almighty, is corporeal; and that his body is after the image of mankind, and similar to it; that, during the course of time, he is dispersed in the same manner as splendor is dissipated. Sarmed moreover said that it is mentioned in the Mosaic book and in the holy writings, that the spirit of the divine body is beauty itself, and manifests itself under a human form; that punishment and recompense of the other world are already experienced in this state; that life lasts one hundred and twenty years; after that, man's whole life may be considered as one day, which, when he dies, is followed by night; that his body assumes partly the form of a mineral, partly that of a vegetable, and partly that of an animal, and the like; when one hundred and twenty years have elapsed, night comes to an end,

and the morning appears again; if an atom of his bodily dust be in the east and another atom in the west, they unite in one place, and life is renewed to last again one hundred years, as we have said, when night returns. Punishment and recompense are solely for this world. They maintain that whatever is, bears eternally the form of mankind, composed of water and earth.

The Yahuds agree in denying the appearance of *Aisia* (Jesus) *as a prophet;* they say that he was a deceiver; and they reject what the *Aisuyan*, "Christians," adduce from the Old Testament about the appearance of Aísya; they maintain that the prophet Ishâía spoke of himself the words which have been applied to Aísya. They assert that Ibrâhím was no prophet, but a holy man, and they esteem a holy man higher than a prophet. They say that, in the Mosaic book, no mention is made of Pharâún's pretensions to be a god; but they relate that this king was a tyrant who oppressed the children of Israel, wherefore Musiâ (Moses) rose, and protested against his tyranny. As Pharâún did not attend to his words, he met with his fate. They also say that it is not to be found in the sacred book that Harun (Aaron) was joined to Musiâ in the divine mission, although he acted as his substitute. They agree in saying that Dáúdâ (David) sent Uría to be killed, because the king coveted the possession of that man's wife, whom he took afterward, and hence Solíman was begotten. They further insist that Aísia was no prophet, as the Nazaréans believe Dáudâ said: "My hands and feet will fall, and my bones have been counted"; all this was fulfilled at the time when Aísia suffered death; but they assert that Dáúda spoke those words of himself, and in such manner all things which the Nazáréans set forth about Aísia, the Yahuds interpret clearly in another sense. It is besides written in their sacred book that, when the children of Isráîl shall perform iniquitous acts, Muhammed will appear. About this, Sarmed said that, although the name of the prophet is in the sacred book, yet another meaning may more evidently be attached to it; but if even the prophet's very name be insisted upon, it has no other import but that it exhorts the children of Isrâîl to convert

themselves to his religion, and, in such an endeavor, carried beyond all bounds, he said many other things.

The Yahuds receive no stranger into their community; circumcision is the law of their prophet, not that of others. They say also that a prophet is always living and present, to be the propagator of the law which is contained in the sacred book. *Abhî Chand*, having translated a part of the Mosaic book, the author of this work revised it with Sarmad; they corrected it completely, affixed their mark to it, so that it became a correct copy.

The Book of Adam

Here follows a Persian translation of the book of Genesis, from the beginning to chapter VI, verse 8; at the end of which the author says that this is the only portion of the sacred book of the Jews which he had an opportunity of examining. According to Eichhorn, the five books of Moses were translated into Persian by the rabbi Jacob, son of Joseph, after the ninth century; the translation contained in the Dabistán is said to have been executed by Abhi Chand; we cannot say whether it was made from the Hebrew original, or from the Arabic, or any other language. The first certain traces of a translation of the Hebrew sacred books into Arabic are to be found in the tenth century. Pocock mentions Sâadias, a learned Jew, who lived from 892 to 941 A. D., as translator of all the books of the Old Testament into Arabic; and another Jew (not named) who made a version of the book of Kings into the same language.

The Persian translation was revised by the author of the Dabistán, and by Sarmad, who was a Jew and a Rabbin, converted to Muhammedism, most probably in the first half of the seventeenth century. It was undoubtedly executed from another original copy than that which had served to the translators in Europe, and the Persian version of the Dabistán differs considerably from the translations known in Europe.

THE AISUYANS (CHRISTIANS)

Of the religion of the Tarsá,* containing three sections:

I — An account of the Lord Aisíá (Jesus).

II — Of the creed of the Nasárá.

III — Of the works of the Tarsá.

Of the Tarsá I saw several learned individuals, such as the Padrî Fransaî, who is highly esteemed by the Portuguese in Goa, and by those who are in Surat, a maritime place in India. In the year of the Hegira 1057 (A. D. 1647) the author of this book found him in the port of Surat.

Section the first: An account of the Lord Aisia (Jesus).— They say that the birth of the Lord Mesîah took place in the year 3199 of the creation of the world, 2957 after the deluge of Noah, 2015 years after the birth of Ibráhím, and 1510 from the coming of Mosîah (Moses); and when the children of Israél were in the 65th week, which the prophet Dániel had announced, 752 years after the building of Rome, in the 42d year of the reign of Cæsar *Tiberius*. When Aísía appeared, the high priest said: "We charge thee, upon thy oath by the living God, say, art thou the son of God?" The blessed and holy Lord Aísîâ replied to him: "I am what thou hast said. Verily, we say unto you, you shall see the son of man seated at the right hand of God, and he shall descend in the clouds of heaven." They said: "Thou utterest a blasphemy, because, according to the creed of the Yahuds, God never descends in the clouds of heaven." Ishâîá the prophet has announced the birth of Aîsîá in words the translation of which is as follows: "A branch from the root of Ishaî shall spring up, and from this branch shall come forth a flower in which

* *Tarsa* is derived from *tarsiden*, "fearing, timid, a Christian, an infidel, a pagan, a worshiper of fire."

the spirit of God shall dwell: verily, a virgin shall be pregnant and bring forth a son." Ishâî is the name of the father of Dávid. When they had apprehended Aisîa, they spit upon his blessed face and smote him. Ishâa had predicted it: "I shall give up my body to the smiters, and my cheek to the diggers of *wounds;* I shall not turn my face from those who will use bad words, and throw spittle upon me." When Aflâtes (Pilatus), a judge of the Yahuds, scourged the Lord Aîsiâ in such a manner that his body from head to foot became but one wound, so was it as Ishâía had predicted: "He was wounded for our transgressions; I struck him for his people." When Pilatus saw that the Yahuds insisted upon the death and the crucifixion of Jesus, he said: "I take no part in the blood of this man; I wash my hands clean of this blood." The Yahuds answered: "His blood be on us and on our children." On that account, the Yahuds are oppressed and curbed down, in retribution of their iniquities. When they had placed the cross upon the shoulder of Aísiá, and led him to die, a woman wiped with the border of her garment the face, full of blood, of the Lord Aîsîa; verily, she obtained three images of it, and carried them home: the one of these images exists still in Ispániah, in the royal town which is situated within the country of the king of Portugal; and is shown there twice every year: the other is in the town of Milan, in the country of Italy, and the third in the city of Rome.

Section the second: of the creed of the Aisuyah (Christians). They say that, in the name of God the Father, God the Son, and of the Holy Ghost, every one ought to bear in his heart and to keep perpetually on his tongue the Lord Jesus, the Son of God, and never to deny Him, if even it were at the peril of his head. The holy cross is the sign of the Christians. They reckon fourteen parts of their creed: seven of which relate to God the Almighty, and seven to the human nature of the Lord Jesus. The first seven are as follows: 1. to confess that God is omnipotent and supreme; 2, to believe that he is the Father; 3. to believe that he is the Son; 4. that he is a pure spirit; 5. that he is the Creator; 6. that he bestows heaven; 7. that he grants salvation. The seven articles,

which relate to the human nature of Jesus are the following: 1. to believe that he is the Son of God, by the power of the Holy Ghost, born in the body of Maria; 2. that he was born of Maria, the virgin, and without detriment to her virginity; 3. that for our sake he was crucified, died, and was buried; 4. that he shall descend from heaven, and raise up the former generations, who there anxiously expected his blessed arrival; 5. that he resuscitated at the third day; 6. that he ascended to heaven, and sits at the right hand of the Father, the omnipotent and supreme God; 7. that he shall come at the end of the world to judge the living and the dead, and to reveal their good and bad actions. They call God a father, because he is bountiful to his servants as a father to his children. They maintain that, although God has three different persons, yet, in truth, he is but one being; in such a manner that the persons are the Father, the Son, and the Holy Ghost, without the unity of the blessed entity being affected by it, and this peculiarity belongs to the divinity; in no creature is such an attribute to be found. Jesus is in truth the Son of God: It is only metaphorically that other holy personages are called the sons of God: it is in an abstract sense, inasmuch as being God, that Jesus came forth in heaven from the Father, not from the mother; in a similar manner, in an abstract sense, inasmuch as, being a man upon earth, he has a mother, but no Father. Jesus did not die, but, having a perfect love for the sons of Adam, he sacrificed himself for the people, that they may be liberated again from all sins. They say, further, that below the earth there are four places: the undermost of all is hell, which is the place of severe punishment for the Satans and the iniquitous. Another place, above this, is that which they call *purgatory*, that is, a place of purification for good men, as some of the disobedient who have rebelled, when they shall have there been purified, go to heaven. A third place, higher than the last, is called the *limbus*, in which are children under age; except that of being deprived of the sight of the Lord Almighty, they are there exempt from all other suffering. The fourth place is the most elevated of all; they call it "the House of Ibrahîm," that is the dwelling

of the souls of the prophets and holy men: these were formerly not quite happy, because they expected anxiously the arrival of the Saviour, the Lord Jesus; when Jesus left the body which was buried, he descended to this fourth place, and when he rose from the grave, he brought the pure souls with him, leaving the souls in the three other places where they were. When, after having been put to death, he was restored to life, his soul was reunited to his body, and he remained forty days with his disciples; he then, before their eyes and those of others, ascended to heaven, and, in the highest place, seated himself at the side of God Almighty. They declare: "When we say that Jesus is seated at the right side of God, his Father, we mean not to say that God has a body and is anything corporeal. No! the Divine Being has neither right nor left side. By such a description we intend to be intelligible *to the vulgar;* for Jesus, in the abstract sense of being the son of God, possesses the same greatness and power which his Father has, and in the abstract sense of his being a man, he dwells in the most glorious and most excellent place, which is in heaven." They declare further: "When we say that Jesus shall come on the last day of the world to judge the dead and the living, and to give their due to all men, we mean not to imply that all men will then be alive, but by the living we denote "the good men, and by the dead, the wicked." Except Christians, nobody else will be found pure and holy. On the day of resurrection, all men shall live and their souls shall be reunited to their bodies, and none will evermore die.

SECTION THE THIRD: OF THE WORKS OF THE CHRISTIANS.— Ten commandments are established in the Gospel; three of them relate to God, and seven others to the servants of God: 1. thou shalt love the Lord thy God above all things; 2. thou shalt not swear by the name of God for the sake of an argument, that is, thou shalt accustom thyself to the truth; when this quality shall be manifest in thee, thou wilt never have occasion for an oath. The wise master of secrets, the king Naser Khusró says:—

"At any time speak nothing else but truth, that thou mayest not have need of an oath."

3. keep the holy days, that is the Sunday and the other sanctified days; 4. honor thy father and thy mother; 5. thou shalt not kill: this means, evidently, thou shalt not kill a living being at all; but they have interpreted it that only the animal which is a *private* property ought not to be killed, such a one as is serviceable, and in life, or after death, may be of use. The true sense is, that we ought not only not to kill our brother (and such is any son of Adam), but even not hurt him by any deed or word; 6. thou shalt not commit fornication, that is, with a woman not thy own, be she married or without a husband; 7. thou shalt not steal; 8. thou shalt not calumniate nor lie: in this command enters that, if any thing bad concerning somebody be a secret, although we know it as a certainty, we ought nevertheless to keep it concealed, and not to divulge it, except the bad thing were against religion and faith, or tended against the king; 9. thou shalt not covet another's wife; 10. thou shalt not covet another's good.

The other five commandments, which are less imperative, are: 1. to hear mass on Sunday, and on other holy days; and this is a rite of devotion which a padri performs; and everybody ought in solitude to turn his whole mind toward the remembrance of the sufferings of Jesus; 2. every one ought to go to confession at least once a year. The confession implies three conditions: the first is truth; the second, contrition; the third, completeness; that is, to recount humbly one's own sins without diminution or addition, to speak out, and to beg absolution; 3. it is necessary that every one should take, yearly, the communion at the Easter feast, that is, when Jesus attained to manhood and made his testament, establishing the rule of the holy sacrament, which is a worship; 4. let every man keep the fast at Christmas, and other fasts, except a person be excused; 5. it is obligatory to pay the tithes, that is, the tenth part of whatever grows from the earth, or comes forth from an animal, is to be given to God.

At the time of prayer, they say, God is to be invoked as our Father; he loveth us just as a father loveth a son, and his own Son says and orders that we should call him a father. We ought then to abstain from sins, that he

may enable us to be his children. And when we say to God: "thou art in heaven"; it is because we think he has chosen heaven, and for that reason we raise our hearts from the earth upward, if even God has no dwelling so as to be beheld in heaven. Besides, in their prayer, they do not demand bread from God, because he is displeased at our wanting to-day the necessaries of life for a future day, but because he wills us to be contented, and to feel no anxious care about to-morrow. They say, that we ought to pardon the mischief that we receive from others, in order that God Almighty may also pardon our transgressions. They offer likewise prayers in praise of the glorious Mary, saying that the Lord God diffuses abundantly his grace in any place in which the image of the blessed Lady Mary be present. In the same manner they consider the image of the Lord Jesus, and that of the holy cross.

There are seven sacraments, which consist in submissive prayers and invocations for remission of sins from God the Almighty: 1. *Baptism:* that is, an external ablution in the name of God, of his Son, and of the Holy Ghost; for this act any sort of water that may be procured is acceptable; by this act the soul is purified from the contamination of all sins; this rite may be performed by the first padri who may be present, and if none are at hand, by any individual among the Christians; 2. *Confirmation:* that is, a friction with holy oil, given in the name of God; and the giver, that is, a padri of known merit, bestows it on all Christians of an adult age; *Sanct-Eucharisty:* this, they say, is the holiest of all the sacraments, as it presents the Lord Jesus under the form of bread, that he may become the power of the soul. Three conditions are required in this act: the first is a true faith; the second, abstinence from sins; the third, to fast, and eat nothing until taking the sacrament; the time of taking it is Christmas; 4. *Penitence:* which consists of two conditions that the Lord Jesus has imposed therein: the first is confession; that is the avowal made by the sinner of his sins, and the absolution of the padri, as of one who is the substitute of Jesus, and whose forgiveness is the absolution of Jesus. Then, it is necessary that the sinner should give a detailed account of his

concealed and open crimes, and to this he must add two things: the one is an aversion to, and a repentance of, every action which he may have done without the approbation of God; the other is a sincere resolution of never undertaking any blamable acts; to execute faithfully the penance imposed upon him by the padri, as Jesus ordered a return for every crime. Further, whatever sins, venial or capital, may have struck the ear of the padri, he ought never, even at the peril of his head, to reveal or publish them; 5. *Sacrament of extreme unction:* this is a friction by which they anoint a Christian with holy oil, and they bestow this sacrament with some words which the Lord Jesus has spoken. The above five sacraments are obligatory to every adult Christian; 6. *Ordination:* this sacrament is taken by devoting oneself by free choice to the worship of God, which vocation the Christians recommend; 7. *Matrimony:* this is an agreement which a man and a woman take together at the time of their binding themselves in wedlock, that during the whole of their life they will keep faith to each other. This is peculiar to the adults. This act is allowable to women frequently at the age of twelve years; to men at that of fourteen. The man is not permitted to take more than one wife, and the woman is bound to a single husband. The padri who gives this sacrament, after having ascertained that there is no objection to the marriage, and the compact being made before witnesses, unites both to each other in wedlock, according to the conditions of matrimony.

The Christians say that faith is something by which we know a religion to be certainly true, and that, whenever God, the Almighty, has sent his message, however hard and difficult, and out of the natural mode and rule it may appear, we know that God cannot tell a lie. The truth is found in the book of God, by means of the evidence given by him who is the substitute of the Lord Jesus, and whom they call *Pope*. It is certain that he throws nobody into an error, because the Lord Jesus has in the Holy Gospel made an arrangement with him to that effect. It should be known that the life of man depends upon these laudable qualifications. To search and to acquire knowledge is

a laudable intention, in every business and profession; on that account it is by method and virtue that affairs find a proper arrangement; knowledge is the master of things; it is like salt in meat, it is the eye of the body; and as the sun in heaven. *Justice* consists in using moderation in the manifold transactions of men, and in keeping men in peace and in mutual satisfaction: if therefore everybody were contented with his share, and entertained no desire for more, there would be no war and contention. *Fortitude* is something by means of which one obtains superiority over the difficulties which obstruct the life of men, and the business of fortitude is to triumph over terror and fear, which Iblis (Satan) throws into the heart, in order to retain us from acts which are to be done. *Continence* is a faculty which bestows measure and order in sensual pleasures; the business of continence is to prevent men from being carried away by the delights of the world; we ought to tend in this life toward godliness; blessed are those who feel hunger and thirst after God. It is required that, in our devotion to God there enters no other desire but that of the beatitude to see the Divine Being; on that account blessed are those whose hearts are pure, because the sight of God shall be their reward in heaven, and even in this world they shall in a certain way see God: because those whose eyes are pure behold things of *superlative* beauty; it is required that we carry strife to a peaceful end, and accomplish our virtuous endeavors. Those who are in a state of opposition to this take with efforts and struggles the road of misery. On that account blessed are the peace-makers, for they shall be called the children of God.

There are fourteen gifts of God, the all merciful; seven of them are bodily, and seven spiritual. The seven bodily gifts are: 1. to satiate the hungry; 2. to quench the thirst of the thirsty; 3. to clothe the naked; 4. to harbor the stranger; 5. to inquire after the sick, and to console the captive; 6. to procure liberty to prisoners; 7, to bury the dead. The spiritual acts are as follows: 1. to instruct the ignorant; 2. to advise the poor *in spirit;* 3. to comfort the heart of the mourners; 4. to admonish the sinners; 5. to forgive injuries inflicted; 6. to show forbearance to the

deformities of nature; 7. to offer pious prayers for the living and the dead. The Christians say that every necessitous individual is worthy of charities, to whatever religion or sect he may belong, but the person of the same faith, or a relative, is more deserving of favor. It is a sin, when by choice we perpetrate an action which is in opposition to the pleasure of God, and when we abandon an act which we are commanded to perform. A capital sin is it for a man by his own choice to commit an abominable act and deed, such as the unrighteous spilling of blood, and whoredom. Of venial sins seven are enumerated: such as stealing some slight thing without a perfect concurrence of the will in it. The summary of the capital sins is as follows: pride, avarice, lust, anger, gluttony, envy, and sloth.

THE MUHAMMEDANS

The following are the principal features of the long account of Muhammedism contained in the Dabistán.

Immediately after the promulgation of the Koran, which followed Muhammed's death, it became necessary to fix the meaning and to determine the bearing of its text. There was one theme in which all agreed: the grandeur, majesty, and beneficence of one supreme Being, the Creator, ruler, and preserver of the world, which is the effulgence of his power. This is expressed in the Koran in such a strain of sublimity as may unite men of all religions in one feeling of admiration. This excellence is an inheritance of the most ancient Asiatic religion. God can but be always the object of boundless adoration, but never that of human reasoning. Hence the Muhammedan sects disagreed about the attributes of God.

The residence assigned, although inconsistently with pure spiritualism, to the supreme Being was the ninth heaven; an eighth sphere formed the intermediate story between the uppermost heaven and seven other spheres, distributed among so many prophets, in the same manner as, in the Desátir, the seven prophet kings of the Péshdadian dynasty were joined to the seven planets which they, each one in particular, venerated. Numberless angels, among whom four principal chiefs, fill the universe, and serve, in a thousand different ways, the supreme Lord of creation. We recognize the notions of the ancient Persian religion in this, and in the whole system of divine government.

Another subject of violent and interminable dispute was God's action upon the nether world, principally upon mankind, or God's universal and eternal judgment, commonly called *predestination*. This subject was greatly agitated by the *Matezalas*, *Kadarians*, *Jabarians*, and others.

Although this subject appears to be connected with the Zoroastrian doctrine of the two principles, "good and bad,"

yet it has never been agitated with so much violence in so many particular ways by any religionists as by the Muhammedans.

According to tradition, the ancient Persian philosophy was carried in the reign of Alexander to Greece, and from thence, after having been recast in the mold of Greek genius, returned in translations to its original country. We find it expressly stated in the Dabistán, that Plato and Aristotle were acknowledged as the founders of two principal schools of Muhammedan philosophers, to wit: those of the *Hukma ashrákín*, "Platonists," and the *Hukma mashâyín*, "Aristotelian, or Peripatetics." To these add the Súfí's *matsherâin*, "orthodox Sufis," who took care not to maintain anything contrary to revelation, and exerted all their sagacity to reconcile passages of the Koran with sound philosophy. This was the particular profession of the *Matkalmin*, "scholastics." These cede to no other philosophers the palm of mastering subtilties and acute distinctions. They had originally no other object but that of defending their creed against the heterodox philosophers. But they went further, and attacked the Peripatetics themselves with the intention to substitute another philosophy for theirs. It may be here sufficient to call to mind the works of three most celebrated men, *Alfarabi*, *Ibn Sina* (Avisenna), and *Ghazali*, whose works are reckoned to be the best specimens of Arabian and Muhammedan philosophy. They contain three essential parts of orthodox dogmatism: 1. *ontology*, *physiology*, and *psychology;* these together are called "the science of possible things"; 2. *theology*, that is, the discussion upon the existence, essence, and the attributes of God; as well as his relations with the world and man in particular; 3. *the science of prophetism*, or "revealed theology." All these subjects are touched upon in the Dabistán, but in a very desultory manner. I shall add, that the author puts in evidence a sect called *Akhbárín*, or "dogmatic traditionists," who participate greatly in the doctrine of the Matkalmin, and in his opinion are the most approvable of all religious philosophers.

The contest for the khalifat between the family of Ali, Muhammed's son-in-law, and the three first khalifs, as well

as the families of Moaviah and Abbas, a contest which began in the seventh century, and appears not yet terminated in our days — this contest, so much more violent as it was at once religious and political, occasioned the rise of a great number of sects. Much is found about Ali in the Dabistán, and even an article of the Koran, published no where else relative to this great Muselman, which his adversaries are said to have suppressed. The adherents of Ali are called *Shiâhs*.

The Persians, after being conquered by the Arabs, were compelled to adopt the Muhammedan religion, but they preserved a secret adherence to Magism, their ancient national creed; they were therefore easily disposed to join any sect, which was more or less contrary to the standard creed of their conquerors, and bore some slight conformity, or had the least connection with, their former religion. They became Shiâhs.

Among these sectaries originated the particular office of *Imám*, whose power partook of something of a mysterious nature: the visible presence of an Imám was not required; he could, although concealed, be acknowledged, direct and command his believers; his name was *Mahdi*, "the director." This opinion originated and was spread after the sudden disappearance of the seventh Imám, called *Ismâil*. His followers, the Ismâilahs, maintained that he was not dead; that he lived concealed, and directed the faithful by messages, sent by him, and brought by his deputies; that he would one day reappear, give the victory to his adherents over all other sects, and unite the world in one religion. More than one Mahdi was subsequently proclaimed in different parts of Asia, Africa, and Europe — always expected, never appearing — so that it became a proverbial expression among the Arabs to denote tardiness: "as slow as a Mahdi." We recognize in this an ancient idea of Zoroaster: he, too, was to reappear in his sons at the end of 12,000 years; rather late, — but mankind never tire of hope and expectation.

A creed, like that of the *Ismâilahs*, because founded upon something mysterious, vague, and spiritual, was likely to branch out in most extraordinary conceptions and prac-

tices. The *Dabistán* abounds with curious details about them. Their doctrine bore the character of duplicity: one part was manifest, the other concealed. Their manner of making proselytes was not open; they acted in the dark. They first induced the neophyte to doubt, then to despise his own creed, and at last to exchange it for apparently more sublime truths, until, after having sufficiently emboldened his reasoning faculty, they enabled him to throw off every restraint of authority in religious matters. We see in the *Dabistán* the degrees through which an Ismâilah was to pass until he believed in no religion at all.

A most remarkable sect of the Ismâilahs was that of the *Almutians*, so called from *Alamut*, a hill-fort in the Persian province of *Ghilan*. This fort was the seat of *Hassan*, a self-created Imám, and became the capital of an empire, perhaps unique in the history of the world. An Imám, called by Europeans "the old man of the mountain," without armies, or treasures, commanded the country around, and terrified a great part of Asia by a band of devoted adherents, whom he sent about to propagate his religion, and to execute his commands, which were frequently the murder of his enemies. The executioners were unknown save at the fatal moment of action; mighty khalifs and sultans met with their murderers among their most intimate servants, or the guardians of their doors, in the midst of crowded public places or in the solitude of their secret bedchambers. The *Fedayis*, so were they called, devoted themselves not only to the sacred service of their Imám, but hired their arm also for profane service to foreign chiefs, such as the Christian crusaders. Among Europeans, these Ismâilahs, were known under the name of *Assassins*, which well answered their infamous profession, but is better derived from *Hashishah*, a sort of hemp, from which they extracted an intoxicating beverage for their frequent use. During one hundred and sixty years the Ismâilahs were the terror of the weak and the mighty, until they fell in one promiscuous slaughter, with the khalif of Islámism, under the swords of the ferocious invaders who, issuing from the vast steppes of Tartary, fell upon the disordered empire of the Muhammedans.

An Account of the Angels

The angels are neither females nor males, and are pure of all depravity and sins. Some of the first rank among them are entranced in the contemplation of the divine perfection which they witness, so that they are not aware of God Almighty having created the world and mankind. The second order of angels are the ministers of bodies and gigantic forms; the revolution of the heavens is their office; and with every drop of rain an angel comes down, and no leaf appears without an angel fostering it. But among the angels four are distinguished, namely: *Jabríl*, *Isráfíl*. *Máíkáíl*, and *Azráíl*. The message of revelation is the business of Jabrîl; to sound the trumpet belongs to Isráfîl; the surety of professions is Mâikáil's; and Azráil seizes the souls. Four angels are the appointed guardians of mankind, and write down the good and the bad; two of them are occupied with this business during the day, and two during the night. The writers of the good keep the right side, those of the bad the left. The angels can in some form appear to men;

"Especially to the eyes of the guides of the ways,
From among the possessors of constancy, the prophets and apostles."

The prophets are the select of God from among all the children of Adam and of the exalted angels, and the spirit of Satan can never hurt them; if, by an extraordinary emergency, one of them commits a fault, it is reckoned to be for giving good advice.

"Adam, at the moment when he tasted wheat,
Received the seed for the propagation of mankind;
From the grain which he ate sprang up a tree;
Life in me and in thee is its fruit."

Although there be among the prophets, as compared with each other, a higher and a lower rank in their exaltation, yet Muhammed the Arabian (may the blessing of God, the high and omnipotent, be upon him!) is the noble and excelling prophet, who unites all virtues and perfections.

"Before the intelligent, there is no messenger
But Muhammed for all mankind."

He is the seal of God's prophets, and after him no other shall come, and when at the end of time the Messiah shall descend, he shall adopt the law of Muhammed; he shall convoke the nations to his religion; the law of the prophet shall cancel all other laws.

«If the decision of the law of the sovereign (Muhammed) happens to be corresponding with another law,
There is no obedience whatever due to the latter,
Except from the circumstance of its being right according to the law of the prophet.»

The ascent of the prophet with his body happened during his being awake, as far as the mosque *Aksa;* there he mounted on the back of *Borák*, and passed above the heavens. He saw all the prophets, and the stories of the heavens and the hells; in the heavenly mansion of Jabrîl (God be praised!) the angel remained behind him; thence by means of the arch he proceeded further.

«There was no confidant but God;
He saw what was to be seen, he heard what was to be heard;
From thence he turned his face toward his dwelling·
His place of repose had not yet become cold.»

If this supernatural event was associated with the claim of prophecy, so was it a miracle, and if not, so was it divine favor; in the existence of the Lord prophet (the blessing and peace of God be with him) was a great number of miracles attesting his mission to the nations, and such ones as are not to be found with other prophets. There are many books attributed to God Almighty, and in their whole number one hundred and four are approved; but they are not confined to this number, and some of those which are known are not praised.

«Every book which God has sent,
Is received by the believing as revealing God's perfection.
Such is the *Tawrit* (the Old Testament), this book of the Merciful,
Which by tradition and writing came to Ibrahim.»

«Another is the Gospel, which came down
By the Messiah, and the psalms by Dáúd.
A summary of all these four is the Koran,
Which Muhammed has composed,
The sense and the text of which is a wonder.

When the eloquent men of Arabia united
Breathe enchantment into the sounds of words,
They become weak, defective, and vile
Altogether, in comparison with the shortest Súrah.»*

As the book of God contains divine words, it is ancient, and the letters and sounds are new; the novelty of an old meaning is like a dress.

«If the dress be perpetually with the heart,
How can the person who possesses the dress be disturbed?»

The Muhammedan religion is among the most excellent and most noble religions, and the father of this religion, the prophet of Arabia, is the best and the most eminent among the saints of the religions; there is a number of prophets, particularly the friends and the posterity of the prophet, but none is higher than he, the prophet.

«Among them all there was, in truth,
None more apt for the khalifat than Sidík (Abu beker);
And to succeed him, there was among the noble
None more worthy of the office than Fárúk (Omar);
After Fárúk, from none more than Zo-ul Narain (Osman)
Did the state of religion find ornament;
After them all, by knowledge and faith,
Was Asad Allah (Ali) the seal of the khalifs.»

«Do not bestow veneration upon other names but theirs;
To none offer greater honors than to them.»

When thou findest one of the people of the Kibla (the true faith) in a sin and fault, accuse him not of infidelity, and number him not among the people of damnation; in like manner, consider not a fit and good man, although he be removed from sins, as belonging to the inhabitants of heaven.

«Whoever is an unbeliever with a zunar,
Do not consider him for certain as belonging to the inhabitants of hell.»

Having found the happy tidings that ten personages have entered into heaven, do not however include him in their number.

«Because they are all formed of the pure offspring,
They received also the happy tidings of going to heaven.»

* Súrah means a chapter of the Koran.

When anybody is placed in the tomb, then two angels of a frightful appearance ask him: "Who was thy God, thy prophet, what thy creed?" If he give a right answer, then they keep his grave open, and make a window from heaven to it, that he may behold his future dwelling. But if his answer does not prove satisfactory, they beat his face soft with a club, and close the grave so tight upon him, that a noise issues from the compression of his sides; they also open a window from hell to him so that he may there see his fate and his habitation. When the period of the world shall be terminated, the name of God shall not be pronounced by any tongue; then, by God's orders, shall Israfíl sound the trumpet, and extinguish all like lamps; afterward, during ages, there shall be no motion upon the face of the earth, until Israfíl shall again, at God's order, by a blast of the trumpet blow the souls into the dispersed parts of their bodies, so that all shall revive. Afterward, at the last judgment, the angels shall place the journal of actions recorded at the right hand of the virtuous, and at the left of the iniquitous. If the balance is weighed down by the good actions of a person, he goes to heaven; but if the scale, heavy with sins, weighs down the other, hell awaits the sinner. This being brought to a close, an invisible bridge is thrown over hell; this bridge is sharper than the edge of a sword and thinner than a hair, and the believers and unbelievers are to be driven over it.

"When any unbeliever puts his foot upon it,
The abyss of hell shall be his habitation."

The believer also shall, according to his knowledge and his actions, sooner or later pass over it; a weak faith shall not easily cross it.

"But he shall find salvation at the end of the business,
Although he may see many difficulties."

There are fifty stations in the space on which the obedient and the rebels shall stop: upon each station another question is asked: —

"He who gives a right answer
Crosses each station with rapidity.
But if not, in each, from a distressing condition,
He suffers pain and grief during one thousand years."

The unbeliever shall suffer the torment of hell eternally; and the iniquitous believer shall remain in it, according to the estimation of his crimes.

"Either the entreaty of the intercessors
Shall liberate him from the retribution and punishment,
Or if, by intercession, the door of liberation does not open,
The most merciful of the merciful shall bestow salvation."

When they come out of hell, they wash themselves clean of smoke in the *Kawser*.* There are eight gradations, or steps, in heaven; and every man, according to his knowledge and conduct, shares a place in them, and enjoys eternal beatitude. The highest of blessings is the sight of God, the Almighty, whom the good behold as the moon of fourteen nights. This is upon the authority of the lord Mulána Abd-ul rahmen Jami. It is written in an esteemed book, that there are in hell eight steps, in which men are placed according to the estimation of their sins.

Here is a short account of what I have learned from the speeches of intelligent men of the right faith. It is contained in their books that the first being created was the spirit of Muhammed: —

"The first creature of God was my soul."

To this allusion is made in the words quoted from the Koran. Then all the spirits of mankind were brought forth; these, before being united with bodies, remain four thousand years in the vicinity of the grace of the most high God: —

"God created the souls four thousand years before the bodies."

The heavens are understood to be the heavenly bodies of the sphere which is over our heads, and this has seven circles; the earth is the cover of the tortoise which is beneath our feet. There are seven earths: —

"Who created seven heavens and earths like them."

**Kawser* is a river of paradise, mentioned in the Koran (Chap. CVIII.). According to a tradition of Muhammed, the water of this river is whiter than milk or silver, sweeter than honey, smoother than cream, and more odoriferous than musk.

In each earth there are creatures, and among these creatures propagating inhabitants. The width of each earth is five hundred journeys of travel. The compartments of heaven are round; but in the middle of the circle is the tent of majesty; and in each sphere is an order of angels occupied with the worship and adoration of the divinity; one troop standing somewhat erect; another multitude inclined (with their hands on their knees); a number prostrated, with the forehead touching the ground; others sitting; some carry the throne of God; and every angel has a place and a post determined, which he cannot leave.

«Their place is a place known.»

From sphere to sphere there is a distance to be traversed in five hundred years of traveling; in each heaven is one of the seven planets, all the other stars are in the first heaven, which is the next to the world of mankind.

«We have adorned the inferior heaven with the ornament of stars,
And we have preserved it from all obstinate demons.»

The borders of heaven are upon the mount Kaf, and the throne of God is higher than the seven spheres.

«He created the heavens and the earths.»

Above the throne of God is the ninth sphere (ârsh).

«He created the heavens and the earths in ten days, and then took rest upon his throne.»

The throne of God, the seven stories of heaven, and the seven *âshiânah* (nests, houses) of the earth are firm, and having taken their rest, do not move in any way, and are absolutely without motion.

All that has been enumerated did not exist in the beginning; the Almighty God created them without elementary matter by the action of his wisdom and absolute power. When the day of resurrection arrives, he shall fold together the heavens, and change the earth for another earth, and plunge the heavenly sphere and the earth into nothing. The earth of the resurrection will be like an earth of pure silver, and in this earth nobody shall have committed a crime. As the happy Abdullah says: —

« On the day when the earth shall be changed for another earth, that is, shall be changed for an earth of white silver, where no blood shall be shed, and no crimes shall be committed.»

On the day of resurrection, heaven and hell shall be made ready; the dispersed members shall again form their body and be reunited; and the soul shall again take possession of them. Some shall be carried to heaven, others to hell. The first of mankind who was created was Adam; he was the father of men; his body was of earth; Adam was the father of all bodies, and Muhammed the father of all spirits.

« I was a prophet and a man, beween water and earth; »

and all existence was brought forth according to, and in dependence upon, the existence of the prophet Muhammed.

The angels have wings to fly, with which they cross in one minute a distance of one thousand years' journey. Satan was brought forth from fire, and was accursed on account of disobedience.

The Sonnites

This is the greatest part of the creed professed by the people of Islam. They are divided into many sects. According to the account of some belonging to the persuasion of the Sonna and the Jamáât, the Mulla Muhammed Mâsûm, of Kashghar, was a learned and virtuous man, and one of those who followed the doctrine of Hanefí, to whom he attached himself so much as to choose him for his master. His origin was from Badkahshán, and his name Shaikh Hossan; he always studied the Koran, the traditions and other books of religion and law, and regulated his conduct after them; in such way he passed the day; he kept frequent fasts, never read poems nor listened to stories, and if anybody uttered before him speeches of worldly people, he became angry. He was very cautious with the Shiâhs, and admitted them not to his house. The author of this book asked him, in Lahore: « What is the cause of the aversion which you always show to the Shiâhs? » He replied: « I was originally a Shiâh, and therefore conformed myself to that creed. One night I saw in a dream the Lord Imâm

Hossen, the son of the Lord Alí, the son of Abí Taleb, and asked him about the real truth of religion; he enjoined me: 'Be a Sonni, and keep away from the inconstant, for they are heretics and idolators of my person, and then utter unbecoming words against the heads of religion, Abubekr, Omar, and Osman, and by such an illusion they lost the right way: the way of truth is the doctrine of the Sonnites and the Jamáât.'"

Here follows what I have learned from the Shaikh Hossen, as well as from Mulla Aádil. A shiâh is no Muselman, and when he brings forth his faith, it is not right, according to the saying of the prophet: —

"Reviling the two shaikhs is an infidelity without repentance (remission)."

I heard from Mulla, Yâkub Tarfânî, that these words for restraining the tongue exceed all bounds, and are an exaggeration in the veneration of the two Shaikhs (the grace of God be upon them); that yet repentance (remission) is admitted; he said besides that it is agreed, reviling is no infidelity.

Shaikh Mans'ur Mâterîdî became a follower of the lord Imán Abú Hanífa of Kufa, and *Hujjet ul islam*, "the proof of Islam," the Imám Muhammed Ghazálî, who was a traveler on the same road with the lord Jmám Shâfâyat (the peace of God be upon them!) said in their literary compositions, and in books we read, that the root and the foundation of the seventy and two branches of religion are six doctrines, namely: the *Tashbîah*, *Tâtîl*, *Jaber*, *Kadr*, *Rafs*, and *Naseb*.

In the *ámedat ul mâtekad*, "the pillar of believers," composed by *Shaháb ul hak*, "flame of truth," Shaikh of Islamism and of the Muselmans, *Abu abd ulla Faselella*, son of the Imám, the blessed, whom God has taken in his mercy, and whose sins are forgiven, *Tajeddin*, "the crown of the faith," *Abu Sáid al Hassan*, son of *Hassan*, son of *Yúsef al Súrí*, is to be found, that the *Tashbîhîan*, "assimilators," have attached to the most high God improper and unsuitable attributes, inasmuch as they have connected his creation partly with an elementary principle, and partly

with accidents. The *Tâtîlîan*, "the indifferent," have denied God and his attributes. In the before-mentioned book we find the creed of this sect is, that the world has no Creator, and that it always was such as it is, and that, except what is surely perceived, there is no other existence.

We have also heard from Shaikh Hossen, that the *Tât'îl* maintain what some philosophers asserted, that God is the cause of things, and that the matter of the world was always in him. We learned also from Azîzî, that, according to this sect, God, the Almighty, when he created the world, attached its destiny to everything that appeared, and that now, without God's taking any active part in it, everything exists or perishes.

The sect of the *Jaberiah*, "the compelled," having given up, and denying, freedom of action in men, attach all their deeds to God.

The *Kadariah*, "the powerful," affect God in themselves, and reckon themselves the creators of all their actions.

The *Rafs*, "heretics," profess their devotion to Alí (the peace of God be with him!), and in the exaggeration of their affection, they make an unbecoming use of their tongue in reviling the illustrious Abubekr, Omar, and Osman (the peace of God be upon them!); they rebelled, and went so far that, whoever did not, after the prophet of Arabia, without hesitation acknowledge the supremacy of Alí (the grace of God be with him!) and profess his being the chief of the faith and substitute of the prophet, was not reckoned by them among the Muselmans.

The *Nawaséb*, "enemies," are devoted to Abubekr and Omar, and having prevailed in this devotion they rejected Alí (the mercy of God be upon him!) and proceeded so far that, whoever did not, after the great prophet, plainly and decidedly acknowledge Abubekr and Omar (the grace of God be with them!) as khalifs of the prophet, and as Imáms, was by them excluded from the circle of the right faith.

Each of these six sects was subdivided into twelve, whence seventy and two sects arose. All are in the fire *of hell*, by the precepts of the sayings of the prophet: —

"My nation is divided into seventy and three sects, who are all in the fire *of hell*, except one."

And those only who are without these seventy and two sects belong to the people of salvation, because they are of the true religion and upon the right road; but the true religion is that which is not to be found among the sects mentioned, and in which those six religions are not likely not to be, because these six religions did not exist in the time of the prophet and in the last will of the apostle. After him innovations took place, so that it is not unknown, in what time, and in what place or town, and by whom they became manifest, and from what cause they originated. By concordance of the people of Islam, the right road and the true religion is that which Muhammed (blessing be upon him!) and after him the noble companions professed, and this faith is that of the Sonnites and the Jamâât. This is in substance the creed of Shaíkh *Mansúr*, and of *Hajet ul islám Abu Abd'ulla:* We are informed by the learned of the Hanefî persuasion, and by Mulla *Yakúb Turkhanî*, who was an assistant and companion of Mulla *Adil*, that the religion of the Sonnites and the Jamâât is divided into four branches, which are the four sides of the city of the law of Muhammed, namely, the *Hanefîah*, *Málkîah*, *Sháfâya*, *Hambalîah*, and the wanderer in these four religions is liberated.

The Shi-ahs

The author of this book was informed, by the learned of this sect, that they agreed to attribute the office of Imám and the khalifat with the title of Amir of the believers, in particular to Alí (the peace of God be with him!) that he was established by clear tradition, or by manifestation or by testament; and they maintain that the khalifat was not alienable from the descendants of his highness, and if such a transgression happened, it can have been only by violence and by tyranny; they also said, that the office of an Imám is not to be given by the decision of a council, which may depend upon the choice of the vulgar, so that the Imám may be appointed by their injunction, but the true decision is that which derives its origin and support from the pillars of the faith; and the dignity of the pro-

phetic asylum, *Muhammed* (may the benedictions of God be upon him!) does not deserve that there be negligence used or carelessness shown in such a matter, or that it be committed to the multitude. They argue thus upon the condition necessary for the appointment of an Imám, upon its establishment and stability, which requires to be defended by the inferior and higher people. These are the opinions in which they agree about opposing or appointing an Imám, about words or deeds in the state of religion.

Some, however, called *Zaydiyat*, opposed them in what was said; and there is among the Shiâhs a great difference of opinion about the establishment of the Imám's office, and at all times, before us until later days, there was much discoursing about it: they differ widely about the number of the Imáms. They are divided in different sects, and we shall in this book give an account of what we have seen of them.

The Twelve Sects of the Shiahs

The author of this book relates what he has learned from Mulla Muhammed Mâsúm, from Muhammed Múmin, and from Mulla Ibrahim, who in the year of the Hegira 1053 (A. D. 1643) were in Lahore, and from others. The Mulla Ibrahim had great faith in his religion, and had a great aversion to the followers of the Sonna and the Jamaât, whom he never approached at meals; he did not during six months taste any butter in Lahore, because it happened to be a Hindu or Sonnite who was selling it. He said: "In the beginning of my manhood, I once slept in a field, and saw in a dream a great host of luminous beings, who said to me: 'Be a Muselman.' I answered: 'Such is my inclination.' They said again: 'Take care of not being a Sonnite'; and they added much about this subject to dissuade me from it. When they had disappeared, I asked their followers: 'Who were they?' They replied: 'Imáms.' When I awoke, from that moment I never associated with the Sonnites."

With this sect there is but one Lord God, and no other: he is one, living, omniscient, self-acting, almighty, hearing and seeing everything, and the first of speakers; they acknowledge his power, not only over possible, but even impossible things; they consider God Almighty as possessed of qualities necessarily inherent in his essence; they hold the servant of God to be master of his own actions. With them the word of God is not ancient, but it is a novelty, because its meaning is understood from sounds. They adduce the words of *Abu Jáfr Túsí* (the mercy of God be with him!), who says that, fundamentally considered, the seventy and three sects are only two religions, namely: *Navá seb*, "the enemies of Alí," and *Ravafés*, "heretics" (the Shiâhs), because on the day on which Muhammed (the peace of God be upon him!) left the *mortal* garment, there were forty thousand companions present, who all acknowledged, with approbation and satisfaction, Abubekr as khalif, except eighteen persons, who were attached to Alí (the peace of God be with him!) who were joined by seventeen other individuals, who, averse to Abubekr, did not acknowledge him, nor give their consent to his khalifat. He said of these seventeen, *rafas á na*, "they abandoned me," or "they separated from me," whence they received the name *raváfés*, "schismatics"; and those eighteen persons said to the companions: —

"You have appointed Abubekr without inauguration,"

that is: "You raised to the khalifat Abubekr, without having due sanction for it"; on which account they received the title of *Naváséb*, "enemies," and each of these two sects had two names; the one their own, on account of the part which they took in the appointment of the khalif, and the other name, which their antagonist or enemy gave them; all the companions called themselves *the people of the faith*, or *the people of the Sonnat and Jamáát*, while those eighteen persons called them *naváseb*, "enemies," and to themselves they gave the title of *múmin*, "believers," and *Shiáhs*, "troop," but all the companions named them *Ráfés*, "heretics." Afterward, the religion of

the Navásèb divided itself into fifty and five sects, and that of the Raváfés into eighteen, as it was said:—

«All are in the fire of hell, except one.»

Of these sects, one only is to belong to the people of salvation, because they profess the right faith, and this right faith consists in believing the unity, the justice of God, the dignity of the prophet and of the Imám, and the resurrection, and in maintaining the truth of each of these five articles. As God Almighty thinks good to choose one among his servants, whom he sends as his prophet and apostle, that he may announce the right way to his subjects and creatures, he who is sent must be pure of all our venial and mortal sins; his word is to be a mediation between God and man; and the prophet, who is sent by God, finds it necessary to choose one like him to fill his place after him, and this substitute must also be pure of all venial and mortal sins; this substitute, or khalif, must choose one who may take his place after him, so that the center of the face of the earth may never remain destitute of Imáms; and that, by the reasoning of wisdom and by his efforts, the decisions in the law may be preserved right, and the collection of proofs not lose its purity among them. Muhammed chose Alí, and appointed him his executor and khalif, and Alí, after Muhammed, was the best and wisest of all prophets of the family; the other Imáms (the blessing of God be upon them!) were his sons; as the first, so were the last, and at the end they remained the same as they had been in the beginning. The number of Imáms, according to the *Akhbár Nabi*, "History of the Prophets," was twelve, eleven of them passed to the other world, the twelfth is living forever; at last he shall appear, and render the world as full of virtue as it is now full of injustice and tyranny.

They say, that Abubekr, Omar, and Osman, and the children of Amîah and Abasíah, their companions, usurped the dignity of Imáms, on which account they revile them. Some of them assert that Osmán burnt some volumes of the Koran, and threw away some of the surahs, which were in favor of Alí and of his descendants; of which the following is one:—

A Surah from the Koran

In the name of the bountiful and merciful God.

O you who have faith, believe in the two lights, *Muhammed* and *Ali*, whom we have sent, and who recite our verses to you and put you on your guard against the chastisement of the great day. These two lights *proceed* the one from the other. As to myself, I understand and I know.

Those who fulfill the order of God and of his prophet, such as it is given to them in the verses of the Koran, those shall enjoy the gardens of delight. As to those who, after having believed, became infidels by transgressing their compact, and what the prophet had stipulated for them, they shall be thrown into hell, because they have unjustly treated their own souls, and have disobeyed the preaching prophet. These shall be drenched with hot water.

It is God who illuminated the heavens and the earth, as it was his pleasure; who made his choice among the angels and prophets; who placed the latter among the number of believers in the midst of his creatures. God does what he wills: there is but he, the bountiful and merciful God.

Those who preceded them have already machinated against their prophets; but I have punished them for their perfidy, and certainly my punishment is violent and severe. God had already destroyed Ad and Tamud, on account of their crimes; he made of them an example for warning you. Shall you then not fear?

Because Pharaoh acted tyrannically toward Moses and his brother Aaron, I drowned him in the waters, as well as those who followed him, in order that it may serve as a sign for you.

Many among you are prevaricators; but God will assemble them all on the day of resurrection; and they will not be able to answer when interrogated by him: certainly, hell is their habitation. God is all-knowing and wise.

O prophet! my advertisement arrived (at its destination); perhaps will they act (conformably to it). Those who turned away from my words have already experienced detriment.

Are they comparable to those who accomplish thy ordinances, and whom I will reward by the gardens of delight? For God is the Lord of mercy and great rewards.

Ali is of the number of pious; we shall restore him his right on the day of judgment. We are not ignorant of their intention to defraud him. We have honored him more than all thy family. He and his race are of the number of sufferers, and certainly their enemy is the Imam of sinners.

Say to those who became infidels after having believed: "You have sought after the comforts of the present life, and you have been eager in the pursuit of them; but you have forgotten what God and his prophet have promised you. You have broken the engagements

which you had taken in a formal manner; yet we quoted to you examples, in the hope that you would follow the good direction.»

O prophet, we have sent thee clear verses. Those who were faithful, and attached themselves to them will receive assistance after thee. Turn away from those who turn away from me. Certainly, he shall make them appear on the day on which nothing shall avail them, and when they will have no pity to hope for. Their habitation shall be hell, from which they shall not be removed.

Celebrate the name of thy Lord, and be of the number of his adorers. We have already sent Moses, and Aaron, and those who followed them; but they treated Aaron unjustly. Patience is an excellent virtue. Among them we changed some into apes and hogs; we cursed them until the day of resurrection. Have patience; certainly they shall be punished.

We have gratified thee with an authority equal to that which was possessed by the messengers who preceded thee, and we have given thee instructions in their persons. Perhaps mankind will be converted. He who turns away from my command shall be soon called away by me *from this world*. Let them therefore enjoy some time their impiety. Ask no information concerning the violators of God's law.

O prophet, we granted thee the power of loading the neck of those who believed in the strength of a compact which we contract. Be thou of the number of the grateful.

Certainly. Ali is pious. He passes the night prostrate *before God*. He is cautious with respect to another life, and he hopes to merit the reward of his Lord. Say, will they be treated in the same manner, they who have acted unjustly, although they knew the chastisement which I prepare for them? Chains shall be put on their necks, and they shall repent of their acts.

We have announced to thee a progeny of just men, who will not oppose my commands. My bounty and mercy are upon them, living or dead, until the day of resurrection. My anger is against those who act tyrannically toward thy posterity; wicked men who shall suffer the pain *which they deserve*.

As to those who walked upon the road of thy posterity, my mercy is granted to them, and they shall be safe in the kiosques *of paradise*. «Glory to God, King of the creatures.»

The Ismailiah

Information was received from Mír Amír, who was a governor of the Naváhi, «district» of the town Shekúnah, that the Ismâílíah are a tribe among the Shiâhs; and their creed is ascribed to the lord Imám Ismâíl, the son of the

lord Imám Jâfr sádik, and this sect believe this lord an Imám; they say, that Imám Jâfr consigned the office of an Imám to him; and that he never admitted to a partnership with the mother of this lord any other woman or girl, in the manner that had been done by the prophet with regard to Khadíjah, and by Alí with respect to Fátmah. About the departure of Ismâíl from this perishable world, there are different accounts. Some say that he died during the lifetime of Jâfr; then the prerogative of appointing to the Imámate was transferred from the Imám Jâfr to the offspring of Ismâíl; in like manner as Músí (Moses) transferred the appointment to Hárún (Aaron), who died during the lifetime of Músí. The appointment does not return by retrocession; and a convention *reversed* from whence it came is impossible. Jâfr was not likely to appoint, without traditional credentials from noble ancestors, one from among his distinguished descendants, and to be uncertain and unknown is not suitable to an Imám. As to the appointment of the Imám Jâfr, its legality is in accordance with the twelve Imáms. Some say that Ismâíl had not departed from life, but the news of his death was spread about, from fear that his enemies should attempt his life, and a declaration of his death was written. It is reported, according to some, that during the khalifat of Manzur, Ismâíl was seen in Basra, where a person afflicted with a malady of the foot was cured by means of his prayers. Mansur asked information from the Imám, who sent to the khalif a certificate (of Ismâíl's death), in which was included a letter of the âamil (collector of revenue) of Mansur.

They say that, after Ismâíl followed Muhammed, the son of Ismâíl, with whom closed the series of the Shiâh Imáms, and after him the Imáms disappeared; but no age remains destitute of conspicuous Imáms, and when an Imám has appeared, he certainly evinces himself as such.

The number of the commands of the Imáms is seven, like the seven days of the week, the seven heavens, and the seven planets.* They hold the number of the religious

*The number *seven* acts a great part in the system of the Ismâílahs. All things, after having attained the septenary number, are at their

leaders to be twelve, and therein the Imámíyas have committed an error, by counting the Imáms after the leaders, and these are the *Baténian*, "interior." These sectaries do not conform themselves to the evidence of the divine law; they declare: "we do not say, God is omnipresent, or not omnipresent, omniscient, or not omniscient, almighty, or not almighty, and so in all attributes;" they maintain further as a confirmation of the truth, that there is a connection between God and the *other* beings, and this is the creed of the *Tashbíah*, "assimilators"; but from an absolute negation a connection takes place with non-existences, which is maintained by the *Tátil*, "indifferent," and the application of this thesis to the Lord, the self-existent, leads to the opinion, that there is no community to be imagined between the Lord God, self-existent, *and other beings*. They also say that the Almighty God is the operator of opposite effects, and the creator and ruler of conflicting results. They further set forth, that when the lord Yzed, the most sublime, bestowed the gift of knowledge upon the inhabitants of the world, they called him all-knowing; when he displayed his power on account of his majesty, they called him all-mighty: certainly the attribution of knowledge and power to the being of the most sublime Yzed is founded upon the belief that he is the giver of knowledge and force. Moreover they assert that, by a single command, God created intelligence, which among all things is perfect, and by means of perfect intelligence, he brought forth the spirit which is not perfect; there is a relation between intelligence and spirit, a relation between the sperm and the child produced, as well as a relation between the egg and the bird, or a relation between father and son, or husband and wife. The spirit becomes then desirous of, and longing for the excellence of perfect intelligence which he derives from expansion, therefore he feels himself pressed to move out of

end, must undergo a change, and be succeeded by other things. To the septenaries above mentioned, I shall add seven palms, of which the height of a man is said to consist, seven climates, and seven seas, according to the Koran (Sura XXXI. v. 26): "If all the trees on the earth were pens, and God should after that swell the sea into seven seas of ink, the words of God would not be exhausted."

his deficiencies toward excellence, but he does not attain at perfect motion, except by means of an instrument.

Afterward, God created the heavenly bodies, and gave the heavens a circular motion; from his disposition emerged the spirit, the simple elementary natures, and by means of them the uncompounded beings: further, he brought forth the compounded bodies from among minerals, vegetables, and various animals, among which man was the best, on account of the merit of much sanctity, and his connection with the celestial world. Thus the upper world is composed of perfect universal intelligence, and the rational sense of universality which is the origin of creatures. It is necessary that in the nether world perfect universal intelligence and reason prevail, that they may afford to the inhabitants of the world the means of salvation, and this intelligence is the prophet *nát' ik*, "speaking," and the reason is the Imám. As the heavens are moved by the impulse of intelligence and reason, in like manner are the other souls set free by the impulse of the "speaker"; there is one who commands in every age, and every time has its revolution; every revolution depends upon the authority of seven persons until it terminates by the last revolution and the time of judgment comes: the exigencies of the law and religious rule rise as the rapid movements of heaven, and the necessity of law is the cause of the acquisition of reason *carried* to excellence; it is a *laudable* trial of mankind to attain to the dignity of wisdom, and this is "the great judgment."

When they wish to convert any body to their creed, they throw doubts upon his religion into his mind, not with any evil intention on their side, but that he may find the road to God and attain truth, as well as be convinced that, except their religion, any other is remote from certainty and without firmness.

A great number of learned men are followers of the Ismâîlîah: such was *Amir Nás'er Khusró*, from among all learned poets, the contemporary of Ismâîl, surnamed *Montáser*, "the victorious." Amir Naser was born in the year of the Hegira 359 (A. D. 969). When he arrived at the age of discernment and rectitude, he heard the voice of

Hassen, *teaching* the morals of the Ismâîlîah, in the time of the khalifat of the legitimate Imâm Montâser; he hastened from Khorassan to Egypt, where he dwelt seven years; every year he made a pilgrimage to Mecca, and returned from thence; he was exceedingly devoted to the practice of the law. At last he went to Mecca, and returning by the way of Bas'ra (Bussora) he was disposed to go to Khorassan. Having fixed himself in Sabakh, he invited mankind to the khalifat of Mantes'er, and to the religion of the Ismâîliah, and showed the way to it. Hence, a number of the enemies of the prophet's descendants wished to destroy Amîr Nás r Khusró. A prey to fear and terror, he concealed himself from mountain to mountain in Badakhshan, and lived twenty years upon water and grass in inaccessible places. Some of the ignorant reckoned him a companion among the Ismâîliah Almutîah; others of the uninformed composed a book of regret on the subject of his alliance with the Almutîah which they supposed: the fact is that he, following the Ismâîlîah of the West, kept no communication nor society with the Almútîah. This is what we have heard from the Ismâîlîah with regard to Nás r, and what is also recorded in historical books.

The Imms of the Ismâîlîah showed themselves very kinc to all creatures. Thus Mans'ur, the son of Azíz, known under the name of Alhákem ba amra allah, an Ismâîlah, ordered in Egypt that, for the convenience of purchase and sale, the doors of the shops should be kept open at night, and the windows of Cairo not shut, that besides torches should be lighted in the narrow streets the whole night, and the people freely move in the market places and squares. This lord was skillful in all sciences, and powerful in prodigies, like his glorious ancestor Muhammed Mokhtar. Thus he said: "in such a night, a misfortune will befall me": and so it happened.

The Imâms of the western Ismâîlîah were all zealous in the practices of exterior worship, and an account of them is published in the historical books. The Ismâîlîah of Iran are celebrated with the Ismâîlîah of Kohistân and Rúdbár. The first of the former was *Hassan*, son of *Sábáh*.

OMAR KHAYÁM

THE lineage of Hassan is connected with Muhammed Sabah Zamérí; his grandfather, who descended from the family of Sábah Zamérí, came from Yemen to Kúfa, from Kúfa to Kam, and from Kam to Rái. His father is also said to have been Alí, a person devout and learned in the religion of Ismâílism; he found a livelihood in the country of Rái. The judge of this province, Abú Muslem Rází, on account of the contrariety of religion, bore him enmity. At the time when the Imám Mavafek Níshápúrí, one of most learned Sonnites, flourished in Khorássan, the father (Alí), in order to remove from the suspicions of the enemy, having brought his fortunate son to Níshápúr, into the society of the Imam Movafik, procured him the opportunity of being intent upon his own advantage, while he himself, seated in the corner of tranquillity, devoted himself to piety. He never permitted himself speech above the comprehension of the vulgar, for fear that any person might consider them speeches of heretics and infidels, and accuse him of impiety and irreligion. Hassan was a condisciple of Nizam al mulk, of Tús, and Omar Khayám* of Níshápúr. As his glorious father had revealed to him that Nizám al mulkh would rise to a high rank of worldly greatness, and Hassan to a great dignity, visible and invisible, therefore Hassan said to Nizam al mulk: "Whichever of us attains a high dignity, shall divide the fortune by him acquired between us three equally;" and in this sense they bound themselves by a covenant. When khájah became a vizir in the time of Alp Arselan, then Hakím Omar Khayám came to him, and in the corner of contemplative retirement, devoted himself to the acquisition of virtues.

*Mirkhond has *Hakim Omar Khayan*. Silvestre de Sacy thought that it would perhaps be better to translate "Hakim, son of Omar," and *Khayám* is a surname, signifying, "maker of tents."

The Va'hadia'h and Imana

Váhed Mahmúd was born in Masjuan, a village in the country of Gilán. He was learned, active, abstinent, austere, and eloquent; he appeared in the year of the Hegira 600 (A. D. 1203–4). It is said that when Muhammed's body had attained a greater perfection, from it *Mahmúd* arose: —

We shall resuscitate thee in a place *Mahmúd* « praiseworthy.»

The meaning of it is this: When in an elemental matter, the energy conjoins in such a manner that by it an exuberance results in the composition of the mineral form; then it may happen that it assumes such a superior aptness as to invest itself with a vegetable guise; when its faculty and fitness gains a further increase, then the animal vest adapts itself to a suitable shape, and becomes worthy, that the elemental matter, fitted for the dignity of a human constitution, converges to such an excellence as to manifest itself in the perfection of mankind. In this manner, the parts of the human body from the appearance of Adam were progressing in purity, until they attained the dignity of a Muhammed, who is the top of the ladder. In this time, as the perfection and purity advanced, *Mahmúd* appeared. On that account it was said: —

« From Muhammed is the flight to Mahmúd:
As in the former there is less, and in the latter more (perfection).»

And the words which the lord of the prophetic asylum, Muhammed, addressed to Alî: —

« I and Ali proceed from one light; thy flesh is my flesh, and thy body is my body,»

have this meaning: that the purity and energy of the bodily parts were collected in the prophets and the saints; and from them the bodies of Muhammed and Alí were kneaded, in such a manner that the chosen parts of Muhammed's and Ali's bodies being conjoined and mixed together, the person of *Mahmúd* was formed.

An Account of Some of Their Tenets

The author of this book heard from a person who was one of the *safá*, "pure" Durvishes, from the Durvish Bakáí Váhed, from the Durvish Ismâíl, and from Mizza Takí, from Shaikh Látef illa, and Shaikh Shaháb, who belonged to the Imaná, what follows: Any single person is a being which longs after earth; but other elements also exist with an abhorrence of earth. These sectaries consider the sun as the spirit of fire, and call it the Kâbah of worship, the fire-temple of obedience to the holy being. Hakím Khákani says: —

> "O Kâbah of the traveler of heaven,
> O zemzem, sacred well of fire to the world."

They hold the heaven to be air, and the moon to be the spirit of water. They agree upon transmigration in the following manner: when a man dies and is buried, the component parts of his body manifest themselves in the shape of minerals or vegetables, until the latter become the food of animals, or serve as aliment to mankind. These sectaries subjoin: in the food may reside intelligence and action; for the dispersed ingredients of a body are in the food; intelligence and action collect all in one place, where they experience no dispersion, although the conformation of the body may be disjoined; whether in the producing of a mineral, a vegetable, an animal, or a man. They do not agree upon the existence of a rational, unsubstantial soul. They know of no heaven without the elements, and believe the necessary original principle to be a point of earth. Instead of *Bismilla hirrehma nirrehim*, "in the name of the bountiful and merciful God," they write *Isteáin ba ne fseg illazi la illah hú*, "I assist myself of thy essence which alone is God;" and instead of *láysa kamsillah shaya*, "nothing is like it;" they say *Ana merkeb almabin*, "I am the vehicle of him who explains the truth."

Some of the Sayings of Váhed

The *Mizán*, "balance," is a book which Váhed composed with many others; it is distinguished by the word *naskh* and "treatise"; and each naskh and treatise has a particular name. In the Mízán, which is reputed among the naskhs, it is stated that the materials of the world existed from the very beginning, which signifies from the first appearance of *afrád*, "rudimental units (monades?)," which are primordial, that is to say, the root of the before-said state, until the time when these rudimental units, tempered together, became vegetables; thence rose animals, which are called *dabtah ul ares*, "the reptiles of the world." Thus it existed until man was formed. The first mentioned state might have extended to sixteen thousand years; so that eight thousand years of the said number may be the period of Arabia, which is the superior, and eight thousand years the period of Ajem (Persia), which is the inferior period. In the sequel, when the said world, which is the era of the first mentioned rudimental units, had been so constituted as to admit the formation of man; then the duration of life, comprising the period of man, was to be also sixteen thousand years; of which eight thousand years should revolve for eight perfect prophets of Arabia, and other eight thousand years for eight perfect teachers of Ajem. Further, when the cycle of the two formations shall be completed, then the turn of the fundamental units is to reappear. After twice the said eight thousand, that is, sixteen thousand years, according to simple computation, when a perfect cycle of mankind and the world, in sixty-four thousand years, on conditions exterior and interior, manifest and hidden, shall have been completed, then an entire period shall have received the seal.

Certain Customs, Forms of Speech, and Traditions

Mahmúd has treatises and rules conformable to the law of the prophet; but he interpreted the Koran according to

his own creed. Of his established customs are the following: One living in solitude is called *váhed*, "recluse." Praises are due to the man devoted to this state, whose whole life is spent in holiness, poverty, and retirement; who feels no inclination for connection; takes little, and no more than necessary, food; such a man will rise to perfection, and become a "váhed," attaining the divine dignity which leads to that of a "teacher." If the pious person feels himself inclined to connection with a woman, let him enjoy her once in his whole life; if he cannot otherwise, once in one year; if he requires more, once in forty days; if this be not enough, once in a month; if still more, once in a week.

A váhed is reported to have given the following information: When one descends from the state of a man to the state of an irrational animal, or from that to a vegetable, or from a vegetable becomes a mineral; in this manner, by reaction of impressions and dispositions, he receives in each state a mark (*mahs*), which he bears from formation to formation: —

"Fear the intelligence of the believer, because he sees by the light of God."

Mahs in the dictionary is interpreted "a computer," but in the idiom of this tribe it signifies (as just said) that every individual, in his disposition and action, bears a vestige of the disposition of a former state. It is a part of their persuasion, that, when an individual enters for the first time in a society, the name of whatever in the three kingdoms of nature he first brings upon his tongue, is supposed to be the *ihs'a*, or "mark," that in a former state he had been the very thing the name of which had fallen from his tongue.

These sectaries hold, that pilgrims exercise the profession of cheats, wearing a garment marked with stripes, which they call the vest of Kerbála; and that they practice but hypocrisy and deceit. When according to their low disposition, they descend to the state of brutes, they become animals, which the Hindus call *Galhari*, "squirrel"; and when transformed into vegetables, they become striped

pumpkins, or weak jujube-trees; when they undergo the transformation into minerals, they are onyxes. In this sense this sect interprets the *mahs*, or "mark." Lawyers and governors, who wash hands and mouth, friends of white garments, become geese, which at every moment plunge their head into water; in the state of vegetables, they assume the form of sticks for rubbing teeth, of reading sticks, and of mats to cover the place of prayer; and in the state of minerals, they figure as hard stones, stones of sepulchres, and magnets. The glow-worms are torch-bearers, who, descending by degrees, came to take this shape. A dog, having been in his former state a Turk of the tribe *Kazelbásh*, and his crooked sword having become his tail, betrays his Turkish origin by coming forth at the call *khach:* which in Turkish means "forth." These sectaries further say, that the iron by which a prophet or a saint has been killed, is that which acquires excellence.

> "Saints, when they desire the voyage to the eternal kingdom,
> Desire from the edge of thy blade the *takbír*, 'magnifying exclamation,' of death."

They also hold, that the Imán Hossain from state to state descended from Moses, and that Yezíd (his murderer) descended from Pharaoh. Moses, in his time, drowned Pharaoh in the waters of the Nile, and obtained the victory over him; but in the latter state Moses, having become Hossain, and Pharaoh, Yezíd, the latter did not give to Hossain the water of the *Ferát*, "Euphrates," but with the water of the sharp steel, deprived his body of life.

These men further assert that, whatever sorts of minerals, vegetables, and animals are black, were formerly black-faced men, and whatever are white, were men with a white skin.

These sectaries all venerate the sun, and profess that he is the Kíblah; and the door of the Kâbah facing the sun refers to this meaning, that the sun is the true Kíblah; they have a prayer which they chant with their face turned toward the sun.

They maintain that, when the period of Ajem takes place, men will direct their road to God, and they vener-

ate these men, and hold human nature to be divine. Their salutation is: *Alla, alla.* When the period of Ajem is completed, men will remain, and they think that the men whom we venerate were superior in rank to those who now exist; on which account the latter continue to form idols similar to men and worship them. The worship of idols will prevail, until the period of Ajem returns, and this will be its mode of continuance.

Mahmúd called himself a *Váhed*, and declared himself to be the *Mahdy* promised, whose appearance was predicted by the prophet; he said, that the religion of Muhammed is canceled, and that now the true faith is that of *Mahmúd:* as was said: —

«The time is come; the accomplishment of sayings is Mahmúd;
Whatever reproach the Arab threw upon Ajem, it is over.»

His disciples are dispersed in the four quarters of the world, and in the whole country of Iran a great number of them reside, but they dare not make themselves known, because the King, now the inhabitant of heaven, Shah Abás, son of Shah Khodábendah Sáfaví, put many of them to death. The belief of the Mahmúdían is, that Shah Abás, when he had met Taráb and Kamál, who were perfect Váhadis, and taken information from them, wanted to publish them as his own, and on that account killed them both. They subjoin that, although he had great pretentions, yet he never attained perfection; because, on account of the world and ostentation, he had destroyed the perfect. The author of this work heard from an Amín: «Shah Abás was a perfect Amín, and killed whomever he did not find well founded in this creed. Thus he admitted me to his society, and desired me to remain in Is'fahán; when I did not consent to it, he granted me the expenses of my journey to India.» It is said, that in these times Shah Abás came on foot to visit the place of *Hossein's* martyrdom, *that is*, *Kerhála*, where he said to Taráb: «I feel pain from my foot journey.» Taráb answered: «This is owing to the inconsistency of thy natural intellect; for if the Imâm for whose sake thou hast performed the journey joined God, why seekest thou the nether place of his mar-

tyrdom; and if he has not joined God, what hast thou to hope from him? Find thou a living Imám." The Shah asked: "Who is the living Imám?" The saint aswered: "I." The king replied: "Well, I shall fire a ball from a gun upon thee; if it takes no effect, I will follow thee." Taráb gave this answer: "Your Imám, Rizá, died by the grain of a grape; how shall I resist the ball of a gun?" At last the Shah fired upon and killed him. As Kamál openly professed the creed of Taráb, the king associated him with the latter.

It is reported, that one of the Imanás came to Hosséin Khan, of Shám, and having converted him to his creed, he heard the following speech from him: "One day, when during the Maheram they read the history of the martyrdom of *Hossein*, and he too (Hossein Khan) was weeping, Shah Abás said: 'You, why do you cry, as if it were the *Shámlús* (that is to say, the natives of Shám) who did the action?' The answer was: 'We do not cry on account of Hossein: but because from our number also fine youths were killed.'"

"With the same eyes with which you look on us,
With the same eyes is it, that we look on you."

The *Dunfahs*, a particular sect, so called in the language of the Imanahs, think slightly of Hossein. On account of their meanness, they made no progress in the religion of Mahmúd. Azízí, one of the Muselmáns of Shiráz, told the author of this book in Lahore: "I once reviled Mahmúd; at night I saw him in a dream; he approached me with a lightning-flashing face, and said: 'Hast thou perused my works?' I answered, 'I have.' He subjoined: 'Why dost thou speak abusively of me? If thou perseverest in this manner, I will chastise thee.'"

It is reported by the Váhadís, that Khajah Háfiz of Shíráz professed also this creed. As Mahmúd dwelt a long time upon the border of the river Rúdáres, the Khájah said:—

"O zephyr! when thou passest over the border of Rúdáres,
Imprint kisses upon the ground of that river, and perfume the air with musk."

A person called Fakher eddin, who was one of this sect, gave the information that, according to the report of the Duníah, Mahmud threw himself into aqua fortis; but this rumor is false, and proceeded from rancor. A great number of learned and pious persons, who were contemporaries of the founder of this sect, or lived soon after him, followed and professed his doctrine.

THE ROSHENIANS

In the Hálnámeh, a true work from Báyezid's pen, it is stated that the Lord *Míyán Báyezíd Ansári* was the son of Shaikh *Abdullah*, who descended in the seventh generation from Shaikh *Sirái-eddin Ansári*, and that, in the latter time of the dominion of the Afghans, he was born in the town of Jalendher in the Panjab. A year after this event, the blessed Lord *Zahir-eddín Báber Pádsháh*, having obtained a victory over the Afghans, conquered Hind. In the history of the Moghúls it is recorded that, in the year of the Hegira 932 (A. D. 1525) the blessed Lord Báber Pádshah defeated *Ibráhim Khán Afghán*. In the before-said Hálnámeh is to be found that the mother of Míyán Báyezíd was called *Bánin*, and that the father of Banín and the grandfather of Abd ullah were brothers, and had their residence in the town of Jalendher. Míyán Báyezíd was born in this place. The father of Abd-ullah asked Banin, the daughter of Muhammed Amin, in marriage for his son Abd ullah. The father of Báyezíd Abd ullah resided at Kánígaram, which is situated in Kóh-istan (the hilly country) of the Afghans. When the conquests of the Moghúls began to extend, Banín also came with Báyezíd to Kánígaram. Abd ullah, had no liking for Banín, on which account he repudiated her; and Míyán Báyezíd experienced many sufferings from the enmity of another wife of Abd ullah, and from the son of the wife of Yâkub, besides the carelessness of his father.

It was the custom of Míyán Bayezíd that, whenever he went to tend his own field, he took care also of the fields of others, and guarded them. From his infancy he felt a disposition toward the first cause, so as to investigate—"the heavens and the earth are here; but where is God?" When Khájah Ismâîl was blessed in a dream by a revelation, he devoted himself to austere practices of piety, and many persons who partook in his exercises, derived benefit from

them. Báyezíd wished to become his disciple; but Abd ullah forbade it, saying: "It is a disgrace to me that thou shouldst be the disciple of the meanest of our relations; go to the sons of Shaikh *Bahá-eddín Zakaríá.*" Báyezíd replied: "The character of a Shaikh is no inheritance." Finally, Báyezíd was called by a mysterious influence to sanctity, and passed through the gradations of *sheríát*, "external law"; *hakíket*, "reality"; *márifet*, "true knowledge"; *kurbet*, "proximity"; *váṣalet*, "union"; and *sekúnat*, "dwelling in God." Many men joined him, at which the envious were vexed, and he invited to him the crowd which had not attained the same degree. With Báyezíd lineage obtained no respect, but only knowledge and virtue were valued, as,

"Paradise belongs to the servants of God, let them
Be *habshís*, 'negroes,' and hell is for the depraved,
Let them be *sáids* of Koresh extraction."

He saw God manifest: —

"Peradventure you may see your God made manifest."

And the order was given to Báyezíd to say: —

"I have seen thee by thee; I have heard thee from thee."

God said to him further: —

"The disgrace of this world is lighter than the disgrace
Of thy future world; haste towards what is good; be slow
Towards what is bad."

And the Lord God announced to him: —

"I have established as duties the exterior and the interior worship: the exterior worship as a duty for acquiring knowledge, and the interior worship as a perpetual duty."

Báyezíd was perplexed: "If I offer prayers I am an idolator, and if I neglect them I am an infidel; for it is said: —

"'The offering of prayers is idolatry, and the neglect of them infidelity.'"

Then the command arrived: "Perform the prayers of the prophet;" he asked: "What prayers are these?" The

Almighty God said: "The praise of the Divinity." Afterward he chose this prayer, as it is said: —

"The worship of those who are attached to the unity of God is, before men, like the worship of worshipers; but before God, it participates in the object of worship itself."

Báyezíd devoted himself so much more to secret practices of piety, about which the prophet has said: —

"The best remembrance of God is secret remembrance, and the best food is that which is sufficient."

And again: —

"Remember your God morning and evening; and be not one of the negligent."

His friends saw in a night dream, and he himself heard the voice, that Báyezíd should be called *Mlyán Róshen*, and he obtained eternal life, according to the words of God: —

"Say not of him who is slain in the way of the Lord, that he is dead, but that he is alive; but you cannot distinguish the deaf, the dumb, and the blind; nor can they reply to you; for they are deaf in hearing the truth, dumb in speaking the truth, and blind in seeing the truth."

He made himself free of the crowd of such description; and frequently divine inspiration came upon him. Now, according to the prophetic saying: —

"Inspiration is a light which descends into the heart, and displays the real nature of the things according as they are."

And Jabríl also descended to him; we read in the Korán: —

"I send down angels and the spirit, at my pleasure, on whomsoever I please among my servants."

God Almighty elected him also for an apostle, and conferred upon him the gift of prophecy: —

"I have sent none before thee, excepting those persons who have received revelation."

The lord Míyan Róshen, that is, Báyezíd, was extremely righteous in his conduct, as it is said: —

«When God intends the good of one of his creatures, he gives him an admonisher in his spirit, and a restrainer in his heart; so that, of his own accord, he admonishes and restrains himself.»

Míyán Róshen, that is, Báyezíd, said to the learned: «What says the confession of the faith?» The reply was: «We bear testimony that there is no god but God»; that is: we testify that there is no god worthy to be worshiped but God Almighty. Míyán Báyezíd said: «If one is not acquainted with the Lord Almighty, and says: 'I am acquainted with him,' he is a liar; as it is said: —

«He who sees not God, knows not God.»

Móuláná Zakaríá said to Míyán Báyazíd: «Thou sayest that thou art acquainted with the heart, and thou proclaimest thyself the master of opening the hearts; give me information of my heart, and if this proves to be true, I shall then place my confidence in thee.» Míyán Róshen Báyazíd replied: «I am the master of opening the hearts; but there is no heart in thee; if thou hadst possessed a heart, I should have given thee information about it.» Then Móulána Zikeríá declared (to those about him): «Kill me first; if a heart comes forth from my body, then put Báyazíd to death, and if none appear, then let him be safe.» Míyán Báyazid said: «The heart which thou mentionest will come forth if a calf, a kid, or a dog be killed; but that lump of flesh is not the heart.» The Arabian prophet says: —

«The heart of the faithful is more elevated than the ninth or empyrean heaven; and more spacious than the extent of the ninth heaven (the throne of God).»

And again: —

«Hearts bear witness of hearts.»

Móulána Zakaríá said to him: «Thou takest thyself for a master of opening the tombs; let us go together to a burying ground, that the dead may converse with thee.» Míyán Báyezíd replied: «If thou didst listen to the voice of the

dead, I should not call thee an infidel.» The author of this work observed to Míyan, who was attached to the Roshenian persuasion: «If, instead of these words, the lord Míyan had said: when I hear your voice, it is the voice of the dead, and proceeds from the tomb of the corporeal members, it would have been better.» Being pleased with this observation, the Míyán wrote down upon the margin of the Hálnámeh, that this also is the speech of the lord Míyán. The Mobed says: —

«Between our friends we saw and we gave
To the searchers of the road a mark without a mark.»

Then the learned said to Míyán Báyezíd: «By what word or deed of thine shall men believe in thee?» Míyán Róshen Báyazíd replied: «Let there be one of your number, the best and ablest, who applies to science and practices devotion; let him join me, and according to my direction perform exercises of worship and piety; if he find a superior advantage, then believe in me.»

A person named Malik Mirzá said: «O Báyezíd, beware of arrogant speech, and call not men detestable; whoever likes, may follow thy path, but if he does not like it, let him remain away from it.» Míyán Róshen Báyezíd answered: «I will propose a simile: if in a house which should have but one door, a great number of persons had fallen asleep, and in that house fire had broken out; if by accident one person should be awake, ought he to awake the others, or not?» His adversaries said: «O Báyezíd, since God Almighty has charged thee with his orders, declare, 'Jabriyil descended to me, and I am the Mahdi;' but call not the people infidels and detestable.»

Míyán Róshen Bayazíd did not think it right to eat of the flesh of an animal kílled by a person whom he did not know, and who did not adhere to the rule of the unity of God. Báyezíd knew that: —

«A *worldly* wise man, before man, is living, but before God, dead; his form is like the form of a man, but his qualities like the qualities of beasts; while a man, knowing God, is living before God; his form is like the form of a man, and his qualities are like the qualities of the merciful God.»

Báyezíd said to his father Abd ullah: "The Arabian prophet has declared: —

"*Sheríát*, 'the law,' is like night; *Taríkat*, 'religious rule,' is like the stars; *Hakiket*, 'the truth,' is like the moon; and *Márifet*, 'the true knowledge,' like the sun; and nothing is superior to the sun."

Míyán Báyezíd Róshen said: "The matter of the law rests upon the five fundamental principles of the Muselmáns."

Pronouncing the words of the faith, and joining to the words the belief in their truth; these are the actions of the law. The *tasbíh*, "rosary"; the *tahlíl*, "praise of God"; the being constantly employed in the verbal commemoration of the *attributes of God*; the guarding of the heart from temptation: this is the business of *taríkat*, "religious rule."

To keep the fast of the month Ramazan, and to abstain from eating, drinking, and sexual intercourse; this is the business of *sheríát*, "the law." Fasting beyond the demands of duty; not filling the belly, but training it to a scanty diet; and restraining the body from what is bad: this is the business of *taríkat*.

The *Zacat*, "stated alms," and the giving of the tithe, is the business of *sheríát*; but the distribution of food and raiment to the fakírs and performers of fasts, and the taking by the hand the distressed, is the business of *taríkat*.

To perform the circuit around the house of the friend of God, and to be free from wickedness, and crime, and warring, is the business of the *sheríát*; but to perform the circuit of the house of the friend of God, to wit the heart, to combat bodily propensities, and to worship the angels, is the business of *taríkat*.

To meditate constantly on the Almighty God, to place confidence in the instructions received, to discard from the heart the exterior veil, and to fix the view on the perfection of the celestial object of our affection: this is the business of *hakíkat*, "truth."

To view the nature of God with the eye of the heart, and to see him face to face in every mansion and on every side, with the light of the intellect, and to cause no injury

to the creatures of the All-Just: this is the business of *mârifat*, "true knowledge."

To know the All-Just, and to perceive and comprehend the sound of the *tasbîh*, "rosary": this is the business of *kurbet*, "proximity to God."

To choose self-abnegation, to perform every thing in the essence of the All-Nourisher, to practice renunciation of all superfluities, and to carry in one's self the proof of the true sense of the divine union: this is *vás'alet*, "union with God."

To annihilate one's self before Deity absolute, and *in God* to be eternal and absolute; to become one with the unity, and to beware of evil: this is the business of *touhîd*, "coalescence with God."

To become an inmate and resident, to assume the attributes of God absolute, to divorce from one's own attributes: this is the business of *sacûnat*, "in-dwelling in God," and there is no superior station beyond *sacûnat*.

The terms *kurbat*, *vás'alet*, *vahed*, and *sacûnat* are peculiar to the style of the lord Miyán Róshen Báyezíd, who places them higher than *sherîât*, *térikat*, *mârifat*.

At that time it was the custom, when friends had been separated and met again, on meeting, their first inquiries were about the health, weath, and children of each other. But the friends of Miyán Róshen Báyezid first inquired about each other's faith, religious thoughts, zeal, love and knowledge of the All-Just, and afterward about their health and welfare. When they made inquiry about any other person, it was in the following manner: "How is he with respect to religion and faith? does he keep the affection of the friends of God?" and in these things they rejoiced. The words of the prophet are:—

> "Verily, God does not regard your forms nor your wealth,
> But He regards your hearts and your actions."

Miyán Báyezíd, in his early years, used to conform to the five fundamental principles of the Muselman faith, such as the confession of faith, to say prayers five times a day, and to keep the fasts; but as he was not possessor of a sufficient estate, it was not necessary for him to give the

stated alms. He was desirous to perform the pilgrimage, but he was then too young for it, so it was postponed until he attained the truth of his religion. The words of God Almighty are: —

"Verily, I am near to mankind, nearer than their own necks; there is no separation between me and mankind; and I am one with mankind; but mankind know it not: nor can a man attain the knowledge of me, unless by the means of the assiduous perusal of the sacred volume, and not by much travel of the feet; but he may attain the knowledge of me by ardent meditation, and, by obedience, a man becomes perfect."

Thus far from the Hál-námeh of Miyán Báyazid.

THE ILALIAHS

Appearance of the Khalifet of the All-Just

AN ACCOUNT of the lord Khalifet, "Vicar," *of God*. The author of this book heard from *Khájah Masâud*, the son of *Khájah Mahmúd*, the son of *Khájah Mirshed al hak*, who was a pious master of worldly concerns, what follows: "My honored father said he had heard from his noble ancestors, that the lord of the faith and of the world will appear; but he knew not whether that lord's time was already come, or will come; meanwhile he saw him one night in a dream; when he rose from sleep, he went to the country where that august personage was born, that is on Sunday of the month *Rajeb* (the seventh Arabian month), in the year of the Hegira 949 (A. D. 1543), the lord *Jelal eddin Akbar*, the august son of *Hamáyún Pádshah* and of the praiseworthy *Bánú Bêgam* was born." The writer of this work heard also in the year of the Hegira 1053 (A. D. 1643-4), in Lahore, from *Mirzá Sháh Muhammed*, surnamed *Khaznín Khán*, the son of shah *Baigh Khán*, with the surname of *Khán Douran*, a native of Arghún, who is said to have asked from the Naváb *Aziz Kóka*, surnamed *Káhn Aázem*, what observation he had to make upon the rumor current relative to the Lord, the inhabitant of the ninth heaven, as to his being like the Messiah? He answered: "What the mother said is the truth."

On the Dispute of the People of Different Religions

In the service of the khalifah were two learned persons, the one a Sonnite, and the other a Shiâh, who both sought admittance at court. The emperor called them, and by their desire in his presence they endeavored to establish the truth of their respective religions. The Shiâh said: "It is evident

that the Sonnites are without faith, because they do not acknowledge the prophet's purity, and say that David caused Uriá to be killed." The Sonnite replied: "This fact is equally mentioned in the Koran and in the *Tőurít*, 'Pentateuch,' explicitly and circumstantially." A Jew was present, and affirmed: "It is certainly in the Pentateuch." Upon which the Shiâh rejoined: "The Pentateuch is altered." The Jew retorted: "We may as well, and with a better right, say that your book is altered, while there is no reason to be urged that the Pentateuch is corrupted." The Shiâh had no answer to give, and the author of this book saw in the treatises of several of the modern learned, that they have appropriated this answer to themselves. The Shiâh again said: "The godly Ali was a very learned and most excellent man, and never polluted his lips with wine, nor pork, nor any thing dressed by the infidels." To which the Sonnite replied: "As with you the hand of an infidel is impure, and the Korésh all drank wine and eat pork, the prophet, who associated with them, eat the same food in the house of his paternal uncles, and so did the lord, the godly Ali." The Shiâh had no suitable reply to make to this observation; he continued however: "In the *Malul* and *Nahel*, it is stated that the pure Fátima declared, The palm-grove of *Fedak* is my inheritance, as the lord of the prophetic asylum committed it to me as a *tamlík* (hereditary property) during his life-time. But the prophet has said: —

"'We, the company of prophets, do not leave to our heirs what has been bestowed on us as a gift or as alms.'

"On the strength of which Sádik (Abu bekr) rejected her claim. But even were this tradition irrefragable, how could he reject the claim of a *tamlík*, if that tradition, by which the rejection of such an inheritance never takes place, be acknowledged to be right?" The Sonnite opposed to this: "The splendid lady had no witnesses that the law could accept; as the evidence of husband, or son, or grandson, is not admissible." The Shiâh insisted: "Sádik was wrong. And the burning of the court in sequel of the mortal malady of the prophet; and the repentance which was the consequence of it? and the like, what dost thou

say about it? Moreover, Omar's impeding the writing of a last will in the mortal malady of the prophet, as the Imám *Ismáil Bokhárí* has related upon the authority of *Abd-ulla*, the son of *Abas*, that in his mortal malady the house of the prophet was full of his companions. He said:—

"'Make haste, let me put down a writing for your sake, in order that, after me, you may be safe against error and deceit.'

"But Omar said: 'The prophet is overcome by the malady, and his intellect is obstructed; the heavenly book, and the proofs of the text of the Koran are sufficient for us.' On which account accumulated contradictions and conflicting discussions rose to such a height that the prophet said: 'Leave me.'" The Sonnite resumed: "The prophet himself declared:—

"'I am a man like you, but I speak from inspiration.'

"In eating, dress, repose, affliction, health, sickness, wounds, in life and death, his condition was that of mankind: thus, some teeth of the venerable were knocked out, and in his last malady he was exceedingly suffering, so that in the violence of his pain he might have said things which were not consonant with a sound mind. On that account Omar forbade his writing." The Shiâh remarked: "When the prophet had left the garment of mortality, Omar drew his sword, and threatened to kill whosoever would say that the prophet died, because he was still living; such a declaration, how can it be reconciled with his impeding the writing of the last will in the manner before said?" The Sonnite avowed: "Mankind is subject to error." The Shiâh pressed further: "After the contention, when Osmân was appointed khalif, his relations of the family of Omiyah practiced oppression under his authority, and he brought back Hakim, the son of As', the son of Omiyah, to Medina, from whence the prophet had banished him, so that he was called 'the banished of the prophet,' although Sádik (Abubekr) and Fárúk (Omar) had not called him. Further, Osman expelled Abázer from Medina; he also gave his daughter in marriage to Merván, the son of Hakim, with the fifth part of the spoils of Afrika, which amounted to

forty thousand gold dinárs. Besides, he granted security to Abd-ullah, the son of Serj; although the lord of the prophetic asylum had ordered his blood to be shed; and he conferred on him the administration of Egypt; he consigned also to Abd-ullah, the son of Aamar, the government of Bas'ra, where he indulged himself in all sorts of shameful actions. Among the Umrás of his army were *Máavíah*, the son of Abi Safián, the collector of *Shám* (Syria), and *Sáíd*, the son of *Alías'*, the collector of Kúfa. Afterward, *Abd-ullah*, the son of *Aamer;* and *Valíd*, the son of *Akba Abd-ullah*, the son of *Súd*, the son of *Abi Serj;* all these trod the road of perverseness and unrighteousness." The Sonnite had no convenient reply to make.

The Shiâh continued: "The prophet sent three friends to fight to a place called *Tabúk;* they disagreed: after which the prophet declared: 'Whoever causes discord in the army or service, the curse of God be upon him.'" The Sonnite here fell in: "At the time of the prophet's moving, it was not advisable to undertake the expedition designed; there was no disunion about the war among them; but only a discussion about the fitting out of the troops and the arrangements; whence a delay in this affair arose, on account of settling the proper order of march and other proceedings." The Shiâh went on: "What the Sonnites attribute to God and the prophet, cannot be ascribed to the lowest man." The Sonnite asked: "What is that?" The Shiâh answered: "One of these things, stated in the book of your traditions, is that the lord prophet, having exhibited before Aâisha dance and disport, asked her: 'Art thou satisfied?' Such a thing cannot in truth be said of any body without disgrace. Besides, there are acts unbecoming of the prophet's companions, such as Omar's preventing Muhammed's last will, and the like, avowed by themselves in their book; and yet they hold these men in high esteem!" Here the Sonnite observed: "What thou first settest forth about the prophet's exhibition of disport is nothing shameful; as to what thou sayest about bad customs, they belong only to thy own vicious opinion. Deniest thou that the prophet has said:—

"'I am sent to settle the customs and manners.'

"If a fact has not existed or has not happened, why should it have been recorded?" The Shiâh called out: "It has been invented and formed into a lie." The Sonnite objected: "Thus, according to thy opinion, the master of truth, Bokhari and the like, are tellers of lies, and thus they have transmitted lies! Why then, on their authority believest thou that Omar has prevented the making of the last will, and other such things, which, according to thee throw blame upon the companions of the prophet? Therefore, in whatever of all these things according to thy opinion is unbecoming, thou shouldst believe that the master of truth, Bokhâri, and those like him, have told lies, so wouldst thou cease to cast reproach upon the companions and friends of the prophet; but if they spoke truth, then reckon also to be true, what they have attributed as praiseworthy to the prophet, and true what they have stated of the virtues of the said companions. Further, as to thy separating the prophet from mankind, it belongs, as it has been revealed by the divine text, to the creed of unbelievers to say, that the prophet should not eat nor drink."

Now the Shiâh grew warm, and said: "Is it not enough to attach to the lord prophet the blame of having listened to music and assisted at dancing; and now thou pretendest to prove the purity of the two Shaikhs (Abubekr and Omar) and of Osmán!" The Sonnite took up the controversy: "I said before that listening to music is reasonably not blamable, and even laudable, when a lawgiver also listens to it, and I observed, concerning customs and manners, that thou esteemest bad what thou hast badly understood. As thou refusest to approve dancing, what sayest thou about the interdiction of a woman from her spouse at the desire of the prophet? If thou holdest the example of customary acts reprehensible, there is nothing to be said about such an occurrence. And likewise, if the two Shaikhs had not been pure, the lord prophet would not have exalted their heads by matrimonial alliance; and the daughter of the lord Ali and the lord prophet would never have been in the house of the great *Fâruk* (Omar), and of the possessor of two lights (Osman). To open the road of contention is not laudable; and if not so according to thy

opinion, explain this to me: since the lord, the lion of God (Alí) was informed of all the secrets of the hearts, why did he wage war upon Mâaviah, who was a Muselmán? and why was he the death of so many men, since causing death is by no means right? It is likewise known and admitted by you as true that, when one day a Muselman was selling garlic and onions upon the passage of the prophet, that venerable personage told him: 'If thou wouldst sit down in a corner, retiring out of my way, it would be well.' The man made an excuse, and the prophet passed on. Shortly after came Alí, who said to the man: 'The prophet dislikes the smell of onions and garlic, therefore move out of his way.' The man answered: 'O Alí, the prophet told me to rise, and I did not move.' Alí said: 'At the prophet's order thou didst not rise?' He drew immediately his sword, and cut off the man's head. Such an action is reprobated by the law, as the lord of the prophetic asylum forbade killing even the hostile unbelievers, saying: —

«'Do not exceed in shedding blood, even if thou be a conqueror.'

«And by historical accounts it is known that he has blamed Ibrahim for having driven an unbeliever from his board. Nushírván, who was not crowned with the diadem of the right faith, is celebrated, because he sat upon the throne of justice, and one of his most approved actions was, that he withheld his hand from an old woman's house, which was an hindrance in the vicinity of his palace, and preferred to waste his own fields; and the lord of the prophetic asylum, because he appeared upon the field of testimony in the time of this king, exalted his fame and glory by these words: —

«'I was born in the time of the just king.'

«How can it be right to believe that the prophet, the last of the age, should be pleased with the destruction of a Muselman; he who would not disturb the people who, engaged in their trade and occupation, obstructed his passage? he who said: —

«'He who kills willingly a believer shall have hell for eternal punishment.'

He cannot have acted by that rule; he who declares:—

"'God will not give to a soul more trouble than it can bear.'

"Such an action is not that of a virtuous man; this however is related (of Alí) by your learned men, and likewise joking and buffooning, which indicates a want of dignity, degraded him." The Shiâh said: "Nevertheless, he was certainly the most excellent of all the companions of the prophet." The Sonnite asked: "In knowledge or in practice?" The Shiâh replied: "In both knowledge and practice." The Sonnite resumed: "This we do not hold for certain; in what respect was he superior in practice to the chief of the believers, Omar?" The Shiâh answered: "Alí used to pray the whole night." The Sonnite rejoined: "According to your own account, the lord Ali wanted a woman every night; and his custom (called *matâh*), was to engage one for a short time; and so many did he occupy, that he seemed an unceasing bridegroom; how could a person so employed pray the whole night? unless in your religion you call praying what we call by another name." The Shiâh interrupted him saying: "You are liars from the very beginning. Abu Hanífa, your great Imám, was a native of Kabul, and attached himself particularly to the service of Imám Jâfr Sádik; at last he left him, and professed openly the religion of his fathers, who were Magi. A sign of the Magian creed was, that he thought it right to eat three times a day, and to lay aside all choice of diet, as well as not to reckon the unbelievers impure, saying that impurity resides in the interior, if any where, and the like."

The Sonnite remarked: "Thou thyself agreest that Abu Hanífa was a follower of the Imám Jâfr, therefore he most likely practiced what was conformable to the religion of the Imám Jâfr. We do not admit that your people are attached to the religion of the Imám; we rather believe that they are Magi; for when your ancestors were conquered and subjected, they, by necessity, joined the Islámian, but mixed the right faith with the creed of the Magi: as it appears from the worship called *nóu róz*, which is a custom of the Magi; according to whom they likewise perform divine worship three times

a day. They think it right to turn the head in praying to the left, which is turning off from the Kiblah (of Mecca); they assert that the five prayers every day are improper, as they are not able to perform them exactly; they maintain however, as requisite those at midday, before sunset, and in the evening on going to sleep. In the same manner, they took the *matâh*, or temporary matrimonial unions, from the Mazhdakian."

All the Shiâhs have founded their creed upon two rules: the first is the *Bedas* (Védas); these were promulgated with the view to surround us with power and magnificence, or with the modes of happiness, which brilliant prospects have not been realized; it was said that the lord of divine majesty dictated the Veda. The second rule is godliness; by which men are freed from all the propensities of nature. The Shiâhs are of this persuasion; and when they are asked about the manner of it, they say: By means of godliness we experience the non-reality of exterior things.

The Vedá treats of theology, and of what may appear contrary to divinity; it explains the will which on the part of the perverse may be manifested contrary to the will of the (supreme) judge. The Véda moreover treats of practice: when an action tends toward one thing, and when, after or before its accomplishment, it turns toward something else.

The unbelievers, who are in opposition to the prophet assert, that he has adopted the morals of Amrâl Kaîs and mixed them with the Koran, that likewise he has frequently made use therein of the ideas of other poets, and even frequently gave place in it to the usages of paganism, with which he had been pleased. There are other controversies current. It will be best to attend to the following observation: What avail the doubts of the Shiâhs? They attack in their speeches the Vicars of the prophet; when the first party (the Sonnites) repress the answer to it upon their tongues, let the other party too refrain from dispute.

The arguments being carried to this point, the khalif of God dismissed the parties.

Christianity Discussed

One day a Nazarene came to pay his submissive respects to the khalif of God, and challenged any of the learned among the Muselmans to dispute with him. The proposal being accepted, the Nazarene began: "Do you believe in Aisa (Jesus)?" The Muselman answered: "Certainly; we acknowledge him as a prophet of God; our prophet bore testimony to the divine mission of Jesus." The Nazarene continued: "This prophet (the Messiah) has announced that after him many will appear who will pretend to a prophetic office; yet 'believe not in them, nor follow them, for they are liars; but remain you steadfast and firm in my faith, until I come again.' There is no mention of your prophet in the Gospel." The Muselman replied: "Mention of him was in the Pentateuch and in the Gospel, but your principal men obliterated it." The Nazarene asked: "Do you possess that Gospel which is correct?" The Muselman avowed: "We do not." Then the Nazarene resumed: "Hence your falsehood is evident; you deny the Gospel; for if you did not, you would preserve it, as we, who are Christians, preserve the Pentateuch, which is the book of Moses; but you keep neither the Pentateuch nor the Gospel, and if there had been mentioned in the Gospel any thing of your prophet, we would without doubt, according to the words of Jesus, adhere to it, because, in conformity with our faith, our desire is to obey the precepts of Jesus. But now, whence can we know that your prophet is true?" The Muselman said: "From his miracles, one of which is the dividing of the moon." The Nazarene observed upon this: "If the dividing of the moon has taken place, the inhabitants of the world must have seen it, and the recorders of extraordinary things in all countries, and the historians of all nations would have written it down with the pen of truth. Now none, except Muselmans, give any information of it." There was an Hindú present; the Nazarene asked him: "In the Kali yug, which is the fourth of your ages, has the moon been once divided?" And he addressed the

same question to the Persians and Turks there present; all said: "We have not seen any thing like it in our historical accounts." The Muselman remained confounded.

Another day, a Jew presented himself; the lord khalif of God placed the Nazarene in opposition to him for a religious discussion. The Jew began: "In the Pentateuch, there is no mention made of Jesus." The Nazarene replied: "How not? Does not David say: 'My hands and my feet fall off, and all my bones are counted.' This is a prediction of the sufferings and of the crucifixion of Jesus?" The Jew remarked upon this: "Whatever David may have said of himself, and the All-Just have announced by his tongue, should all this be taken for a prediction of Jesus." The Nazarene pursued: "But the conception of a virgin was predicted, and this virgin was Mary." The Jew objected: "Among us, the virginity of Mary is not proved, as, according to your belief, before the birth of Jesus, she was married to Joseph the carpenter, and Jesus is said to be the son of Joseph the carpenter." The Nazarene admitted: "This is true; but," he added: "Joseph had never touched Mary." The Jew opposed: "How is that proved?" And this was the question which the Jew repeated at every thing which the Nazarene brought forward, so that the latter was reduced to silence.

A learned philosopher came into the hall, where Hindus also were present, and three other learned men; a Muselman, a Nazarene, and a Jew: these were summoned, and ranged in opposition to the learned philosopher. The latter opened the discussion in this manner: "The divine mission of your prophets has not been proved, for several reasons: the first is, that whatever the prophet says ought to be conformable to reason; the second is, that he ought to be free from crime, and not hurtful to other beings. But Moses, according to the opinion of the Jews, was brought up by Pharâoh, and yet he caused him by a stratagem to be drowned in the waters of the Nile, and listened not to his repentance. What they say of the water of the Nile having opened a passage to Moses, is an error. Nor did he attend to the repentance of Kárún (Korah), but, from covetousness of gold, he caused him to

be swallowed up by the earth. Jesus permitted the killing and ill using of animals. And Muhammed himself attacked the forces and caravans of the Koreish; he shed blood, nay, with his own hand put to death animated beings. He besides exceeded all bounds in sexual connections, and in taking the wives of other men; so that, on account of his gazing, a wife was separated from her husband, and the like are notorious of him. With these perverse qualities, how then shall we recognize a prophet?" All concurred in declaring: "By miracles." The philosopher asked: "What are the miracles of your prophets?" The Jew answered: "Thou must have heard of Moses's wand, which became a serpent." The doctor immediately took up his girdle, breathed upon it, and it became a great serpent, which hissed and turned toward the Jew; but the philosopher stretched out his hand, and took it back, saying: "Lo, the miracle of Moses!" while the Jew, from fear, had scarcely any life left in his body, and could not recover his breath again. Now the Christian said: "The Messiah was born without a father." The doctor replied: "You yourselves say that Joseph, the carpenter, had taken Mary to wife; how can it be made out that Jesus was not the son of Joseph?" The Nazarene was reduced to silence. The Mahomedan took up the word, and said: "Our prophet brought forth the Korân, divided the moon, and ascended to heaven." The philosopher observed upon this: "It is stated in your sacred book:—

"'And they say: We will by no means believe on thee, until thou cause a spring of water to gush forth for us out of the earth, or thou have a garden of palm trees and vines, and thou cause rivers to spring forth from the midst of this palm plantation; or that thou throw down upon the earth the heaven torn in pieces; or that thou bring down God Almighty and the angels to vouch for thee; or thou have a house of gold; or thou ascend by a ladder to heaven: neither will we believe thy ascending, until thou cause a book to descend unto us which we may read. The answer is in this way: Say, O Muhammed, pure is God the nourisher, I am but a man-prophet.'

"From this an equitable judge can conclude, he who could not cause a spring of running water to come forth, how could he have shown the miracles which are

related of him? when he had not the power of tearing the heaven in pieces, in what manner could he divide the moon? when he was unable to show the angels, how could he see Jabríil with his own eyes? and his companions too did not behold him in the shape of an Arab; when he was unable, in the presence of unbelievers, to go to heaven with his body, how did he perform the bodily ascension (ascribed to him in the Koran)? As he brought thence no writing, in what way came the Koran down from heaven?"

A follower of Zerdusht, who stood in a corner, now interrupted the philosopher, saying: "Maintain all this, but do not deny miracles *in general*, for our prophet too ascended to heaven." The doctor replied: "You admit the existence of Yezdán and Ahrimán, in order that Yezdán may not be said to be the author of evil; but you also assert, that Ahrimán sprung forth from the evil thought of the all-just Lord; therefore he sprung from God, and evil originates from God, the All-Just: you are therefore wrong in the fundamental principle, the very root of your religion, and wrong must be every branch which you derive from it." A learned Brahman here took up the discussion: "Thou deniest the prophetic missions; but our Avatárs rest upon these missions." The doctor said: "You at first acknowledge one God, and then you say that, having descended from his solitude, he assumed a great body; but God is not clothed with a body, which belongs to contingency and tangible matter. In like manner, you attribute wives to your gods. Vishnu, who according to some represents the second person of the divine triad, according to others, is acknowledged as the supreme God, is said to have descended from his station, and become incarnate at different times, in the forms of a fish, a boar, a tortoise, and of man. When he was in the state of Rama, his wife was ravished from him. He was ignorant, and acquired some knowledge by becoming the disciple of one among the sages of India, until he was freed from his body; in the form of Krishna he was addicted to lust and deceit, of which you yourselves tell many stories. You state, that in this incarnation there was little of the wisdom of a

supreme God, and much of the corporeal matter of Krishna: thus you compel mankind, who, capable of justice, are superior to all sorts of animals, to worship a boar or a tortoise! And you adore the form of the male organ as Mahadeva, whom many acknowledge to be God, and the female organ as his wife! You seem not to know that the irrational cannot be the creator of the rational; that the one, uncompounded, is incompatible with division, and that plurality of the self-existent one is absurd. Finally, by the worship of a mean object, no perfection can accrue to the noble." By these proofs and arguments he established his theses, and the Brahman remained confounded.

Afterward the philospher addressed the assembly: "Know for certain that the perfect prophet and learned apostle, the possessor of fame, *Akbar*, that is, the lord of wisdom, directs us to acknowledge that the self-existent being is the wisest teacher, and ordains the creatures with absolute power, so that the intelligent among them may be able to understand his precepts: and as reason renders it evident that the world has a creator, all-mighty and all-wise, who has diffused upon the field of events among the servants, subject to vicissitudes, numerous and various benefits which are worthy of praise and thanksgiving; therefore, according to the lights of our reason, let us investigate the mysteries of his creation, and, according to our knowledge, pour out the praises of his benefits; and as, by the knowledge of the primordial omnipotence, we shall have found the direction to the right way, we shall, in proportion to our gratitude, be led to the reward of yon exuberant beatitude; if, by denying the unity and disowning the benefits of God we sink into guilt, shall we not be deserving of punishment? Such being the case, why should we pay obedience to any person who belongs to mankind as ourselves, and who is subject to anger and lust, and avarice and passion, and love of rank and power, even more than ourselves? If this mortal exhorts us to knowledge and gratitude, we may by the concurrence of our own reason obtain this advantage; but if he urges his precepts by what is opposite to reason, then his speech is a proof of deceit; for reason demonstrates that the world has a wise creator, and that He, being wise,

prescribes to the creatures a worship which to their reason does not evince itself as an evil; and whatever is proved bad, is not ordered by Him.

"Now the law contains particulars which reason accounts as false or bad: such are conversations with God; the descent of incorporeal heavenly beings in human forms or in the shape of a tortoise; the reascension to heaven in an elemental body; the pilgrimage to particular edifices for performance of worship; the circuit (round the Kába), the entrance in it, the fatigue, the throwing of stones; the acquitting one's self of the pilgrimage to Mecca; the kissing of the black stone. If it be said that, without a visible medium, it is impossible to worship the all-mighty Creator, and that a place for the sake of connection is to be fixed, it may be answered, that one who offers praises and thanks to God, has no need of a medium and of a place; and if a fixed place were to be admitted, the forms of the stars above would be preferable. If it be objected, that this cannot be free from the detestable suspicion of paganism, while, certainly, a place among others having been fixed, which place, by distinction from them all, presents itself to them as particular, a predilection for it appeared proper. In like manner, after a computation of dimensions, geometricians and mathematicians determine a place which, with respect to the objects and points of a space, bears the same relation as a centre to a circle; then, without doubt, every portion of the circumference will have its particular relative situation with respect to the point of the centre; certainly, in consequence of this arrangement, all places so determined become referable to this particular place, and among the other places, shall be worthy of predilection."

To this may be answered: "This opinion agrees not with the ideas of many distinguished persons; for a great number confers upon the site of another place the attribute of being the middle, and distinguish it as such; which is evident from the books of the institutes of Brahma and of others, and by the necessity of pronouncing benedictions there. This also cannot be free from the suspicion of paganism: because one may suppose that God, the All-Just, is

represented in the house, or is a body, on which account people call it 'the house of God.' If it be so, or if the Kâbah be situated in the midst of a country, other prophets may have chosen another place, such as the holy house (of Jerusalem), and the like; but this is but by error; thus it happened — that, at first, the lord Muhammed did not offer his prayers at the Kâbah. Since therefore the detestable suspicion of paganism rests upon all the worship of stone, earth, and bodies, then water, fire, and the planets, are objects more proper to be honored; and if a centre be desired, let it be the sun in the midst of the seven heavens. In like manner objectionable is the sacrifice of animals, and the interdiction of what may be proper for the food of men, and the admitting thereof by one prophet to be lawful what is forbidden by another. Thus, if it be not right to eat pork, why was it permitted by Jesus? if it was interdicted on account of pollution in consequence of the animal's feeding upon unclean and nasty things, so the cock is objectionable for the same reasons. Similar to these are most other commands, and contrary to the precepts of reason.

"But the greatest injury comprehended in a prophetic mission is the obligation to submit to one like ourselves of the human species, who is subject to the incidental distempers and imperfections of mankind; and who nevertheless controls others with severity, in eating, drinking, and in all their other possessions, and drives them about like brutes, in every direction which he pleases; who declares every follower's wife he desires, legal for himself and forbidden to the husband; who takes to himself nine wives, while he allows no more than four to his followers; and even of these wives he takes whichever he pleases for himself; and who grants impunity for shedding blood to whomsoever he chooses. On account of what excellency, on account of what science, is it necessary to follow that man's command; and what proof is there to establish the legitimacy of his pretensions? If he be a prophet by his simple word, his word, because it is only a word, has no claim of superiority over the words of others. Nor is it possible to know which of the sayings be correctly his own, on account of

the multiplicity of contradictions in the professions of faith. If he be a prophet on the strength of miracles, then the deference to it is very dependent; because a miracle is not firmly established, and rests only upon tradition or a demon's romances: as the house of tradition, from old age, falls in ruins, it deserves no confidence. Besides, by the regulation of divine providence, occult sciences are numerous; and the properties of bodies without end or number. Why should it not happen that such a phenomenon, which thou thinkest to be a miracle, be nothing else but one of the properties of several bodies, or a strange effect of the occult art? As with thee, the dividing of the moon, of which thou hast heard, is a miracle, why shouldst thou not admit, as proved, the moon of Káshgar? And if thou namest Moses, 'the speaker of God,' why shouldst thou not so much the more give this title to Sámerí, who caused a calf to speak?

"But if it be said that every intellect has not the power of comprehending the sublime precepts, but that the bounty of the Almighty God created degrees of reason and a particular order of spirits, so that He blessed a few of the number with superior sagacity; and that the merciful light of lights, by diffusion and guidance, exalted the prophets even above these intellects. If it be so, then a prophet is of little service to men; for he gives instruction which they do not understand, or which their reason does not approve. Then the prophet will propagate his doctrine by the sword; he says to the inferiors: 'My words are above your understanding, and your study will not comprehend them.' To the intelligent he says: 'My faith is above the mode of reason.' Thus, his religion suits neither the ignorant nor the wise. Another evil *attending submission to an incomprehensible doctrine* is that, whatever the intellect possesses and offers by its ingenuity, turns to no instruction and advantage of mankind, while the prophet himself has said: —

"'God imposes upon a man no more than he can bear.'

"And whatever the understanding does not comprise within the extent of reason, the truth of this remains hidden; and to assent thereto is silliness; because the doctrine of other wise men may be of a higher value than the tradition

or the book of that prophet. Besides, if the maxim were inculcated that prophets must be right, anybody who chose could set up the pretension of being one; as silly men will always be found to follow him, saying: 'His reason is superior to ours, which is not equal to such things.' Hence have arisen among the Muselmans and other nations so many creeds and doctrines, as well as practices without number.

"Another defect is that, when the religion of one prophet has been adopted, and when his rule has been followed in the knowledge and worship of God, after a certain time another prophet arises, who prescribes another religion to the people. Hence they become perplexed, and know not whether the former prophet was a liar, or whether they ought to conclude that in each period mankind is to alter the law according to circumstances. But the knowledge of truth admits no contradiction; yet there exists a great number of contradictions in the four sacred books: hence it appears that, in the first times, the true God has not made himself known, and that the first creed with respect to him had been wrong; thus, in the second book, something else is said, and in like manner in the third and in the fourth.

"In the sequel it became evident to wise men, that emancipation is to be obtained only by the knowledge of truth conformably with the precepts of the perfect prophet, the perfect lord of fame. *Akbar*, 'the Wise'; the practices enjoined by him are: renouncing and abandoning the world; refraining from lust, sensuality, entertainment, slaughter of what possesses life; and from appropriating to one's self the riches of other men; abstaining from women, deceit, false accusation, oppression, intimidation, foolishness, and giving (to others) opprobrious titles. The endeavors for the recompense of the other world, and the forms of the true religion may be comprised in ten virtues, namely: 1. liberality and beneficence; 2. forbearance from bad actions and repulsion of anger with mildness; 3. abstinence from worldly desires; 4. care of freedom from the bonds of the worldly existence and violence, as well as accumulating precious stores for the future real and perpetual world; 5. piety, wisdom, and devotion, with

frequent meditations on the consequences of actions; 6. strength of dexterous prudence in the desire of sublime actions; 7. soft voice, gentle words, and pleasing speeches for everybody; 8. good society with brothers, so that their will may have the precedence to our own; 9. a perfect alienation from the creatures, and a perfect attachment to the supreme Being; 10. purification of the soul by the yearning after God the all-just, and the union with the merciful Lord, in such a manner that, as long as the soul dwells in the body, it may think itself one with Him and long to join Him, until the hour of separation from the body arrives.

"The best men are those who contest themselves with the least food, and who sequestrate themselves from this perishable world, and abstain from the enjoyments of eating, drinking, dress, and marriage. The vilest of the people are those who think it right to indulge the desire of generation, the passion for wine, and banqueting with eagerness, as if it were something divine. As the mode which the perfect prophet and apostle, Akbar the Wise, has prescribed to his followers, is difficult, certainly the demons excite the spirit of brutish passion against his regulations; so that there are prophets who, captivated with lust, anger, pleasures of eating and drinking, costly garments, beautiful women, and engaged in oppression toward the children of one race, whom they call infidels, consider these practices not only as legal, but even as laudable, and tend toward them. So it happens that many learned men and their followers, who, for the sake of the world have chosen to obey these prophets, but in their heart deny them, and are aware of the falsehood of this sect, wait for an opportunity with prudent regard to circumstances and a favorable hour, to adopt the regulations of *Akbar*." Nobody in the assembly had an answer to give to the learned philosopher, who, after the effort which he had made, left the hall.

THE GREAT JENGHIS KHAN

In the histories of the Turks is to be found that *Jangiskhan* worshiped the stars, and several things of wonderful meaning were connected with his person. In the first line was that which they call the state of the *washt*. Some of the spirits of the stars were his assistants. During several days he was in a swoon, and in this state of senselessness all that the world-conquering Khan could articulate was *Hu, hu!* It is said that on the first manifestation of this malady, he obtained union with spirits, victories, and revelations of mysteries. The very same coat and garment which he first put on were deposited in a wardrobe, there sealed up, and kept by themselves. Every time that the illustrious Khan fell into this state, his people dressed him in that coat, and every event, victory, purpose, discovery of enemies, defeat, conquest of countries, which he desired, came upon his tongue; a person wrote down every thing, and put it into a bag which he sealed. When the world-seizing Khan recovered his senses, every thing was read to him and he acted accordingly, and every thing he had said took place. He possessed perfectly the science of divination by means of combs, and having burnt them, gave his decisions in a manner different from that of other diviners who paid attention to combs. It is said that, when this conqueror of the world fell into the hands of his enemies, he recovered his liberty by the assistance of Amír Shír Khán, who, having given him a mare of Kirang, enabled him to join his men, who had already despaired of his life. Tulí Khán, who was then in his infancy, said one day: "My father, sitting upon a mare of Kirang, is coming near." On this very day, the Khan returned in that manner to his camp. When the Turks saw the wonders of his acts, they opened freely the road of their affection to him. Such was his justice and equity, that in his army nobody was bold enough to take up a whip thrown on

the road, except the proprietor of it; lying and thieving were unknown in his camp. Every woman among the Khorásánián, who had a husband living, had no attempt upon her person to fear. Thus we read in the *Tabkat Nás'eri*, "the degrees of Nas'er," that when *Malik Túj-ed din*, surnamed the King of Ghór, returned with the permission of Jangis Khan, from the country of Tálkán to Ghór, he related the following anecdote: "When I had left the presence of Jangis Khan, and sat down in the royal tent, *Aghlán herbí*, with whom I came, and some other friends, were with me, a Moghul brought two other Moghuls, who the day before had fallen asleep when on the watch, saying: 'I struck their horses with the whip, rebuking them for their guilt in sleeping, yet left them; but to-day I have brought them here.' Aghlan faced these two Moghuls, asking them: 'Have you fallen asleep?' Both avowed it. He then ordered one of them to be put to death; and that his head should be tied to the hair lock of the other; the latter then to be conducted through the camp, and afterward executed. Thus it was done. I remained astonished, and said to Aglan: 'There was no witness to prove the guilt of the Moghuls; as these two men knew that death awaits them, why have they confessed? If they had denied, they would have saved themselves.' Aghlan Herbí replied: 'Why art thou astonished? You, Tají Khan, you act in this way, and tell lies; but, should a thousand lives be at stake, Moghuls would not utter a lie.'"

Jangis Khan raised *Oktáyí Khan* to the rank of a *Khalif*, "successor."* *Châtayi Khan* who was his elder brother,

*Jangis Khan had four sons, whose rank of seniority is differently stated by different authors, and among whom he divided his vast empire. *Octáyi* was to rule all the countries of the Moghuls, Kathayans, and others extending toward the East. He died in the year of the Hegira 639 (A. D. 1241). *Châtayí* was to possess Mawer ul nahir, Turkistan, Balkh, and Badakhshan. He died in the year of the Hegira 638 (A. D. 1240). *Jují* was to reign over Desht, Kapchak, Kharizm, Khizer, Bulgaria, Lokmin, Alan, As, Russia, and the northern countries. He died in Hegira 624 (A. D. 1226), during his father's life. *Tuli Khan* received for his share Khorassan, India, and Persia; he died soon after his father; but his sons, Manjuka, Koblai, and Hulagú became celebrated in history.

in a drunken fit dashed his horse against Oktáyi Khan, and then hurried away. When he became sober, he reflected upon the danger which would ensue from his act, and that the foundation of the monarchy might be destroyed in consequence of it; therefore, presenting himself as a criminal, he said to his brother: "How could a man like me presume to measure himself with the King, and dash his horse against him! Therefore I am guilty, and confess my crime. Put me to death, or use the whip against me: you are the judge." Oktáyi replied: "A miserable like myself, what place should he take? You are the master: what am I? — that is, you are the elder, I the younger, brother." Finally, Chenghâyi, presenting him nine horses, said: "I offer this as a grateful acknowledgment that the King did not exercise his justice toward me, and that he forgives my crime."

When *Oktáyí Khan* dispatched *Jermághún*, a commander of a district furnishing ten thousand men, with an army of thirty thousand warriors, to reduce the sultan *Jelâl eddin*,* king of Kharazim, at the time of the breaking up of the army, he said to one of the Omrás, who was subordinate to Jermaghún: "The great affair of Jelâl eddin in thy hand will sufficiently occupy thee." Finally, this Amir, having fallen upon the Sultan Jelâl-eddin in Kurdistan, destroyed him completely. The liberality and generosity of Oktáyi Khan was as conspicuous as the sun. When *Tayir Baháder*, in the year of the Hegira 625 (A. D.

* Jangis Khan, during his terrific career, in the fourteenth year of slaughter, devastation, and conquest, fell upon the empire of Kharism and Ghazni. Muhammed of the Seljuks was driven from all his possessions, and died a fugitive. He had before divided his empire between his four sons, to one of whom *Jelál eddin*, he had assigned Kharizm, Khorassan, Mazinderan, Ghazni, Bamian, Ghor, Bost Takanad, Zamigdand, and all the Indian provinces. This prince, retiring before superior forces toward Ghazni, gained two battles over the Moghuls, but was at last obliged to fly to the banks of the Indus. There, closely pressed by the enemies, who murdered his captive son seven years old before his eyes, he threw his mother, wife, and the rest of his family, at their own desire, into the water, and then swam, with a few followers, across the river, before his admiring pursuers, who followed him no further.

1227) moved the army of the Moghuls from *Abt'al* to the country of *Sistán*, they besieged the fort *Arak;* at that time the plague manifested itself among the Moghuls, so that, at first, a pain was felt in the mouth, then the teeth moved, and on the third day death ensued. *Malik Sálakín*, the governor of the fort, fixed upon the stratagem that seven hundred young men should lie in ambush: who, when they should hear the sound of the war-drum from the eastern gate, opposite which they were placed, were to break out from the ambush, and fall on the back of the enemies. Conformably with this plan, in the morning the eastern gate was opened, and the Muselmans were engaged in the assault; but when the drum was beaten, nobody came forth from the ambush: after three watches, a man was sent to bring intelligence from that quarter, but he found them all dead.

The world-conquering Jangiz Khan, at the time of his wasting away, said to his sons: "Never deviate from your faith, nor lend your powerful support to other religions; because, as long as you remain firmly rooted in your faith, your people and companions will acknowledge you as the chiefs of their faith, and count you as the leaders of worship; but he who changes his religion for that of others, being a chief of the faith, may be still considered as a chief by the people of the new religion; but in the eyes of his own people will lose that dignity: because he who passes over with you to another faith will esteem as chiefs those of the new faith; besides, he who remains attached to my faith will also be displeased with you for not having continued in the religion of his fathers." To sum up all, as long as they conformed themselves to the last will of the Khan, they were powerful; but when they deviated from his counsel, they sunk into distress and abjection. The stars were favorable to them in everything.*

* Jangis Khan died in the year of the Hegira 626 (A. D. 1228), in his sixty-sixth year. He left an empire which extended from the Indus to the Black sea; from the banks of the Wolga to the remote plains of China; and from the arid shores of the Persian gulf to the cold deserts of Siberia. Having in his early age, been driven by his

It is related: Kík Khan, who was of the family of Chaghaty' Khan, was one day walking with noblemen of his suit in the plain, traveling about in the desert. At once, his looks fell upon bones; at the same moment he became thoughtful, and then asked: "Do you know what this handful of bones says to me?" They replied: "The King knows best." He resumed: "They demand justice from me as being oppressed." He demanded information about the history of these bones from Amír Hazárah, who held this country under his dependence. This governor inquired of Amir Sadah, who administered this district under him; and after reiterated investigations, it became clear that, nine years before, a caravan had been attacked at this place by a band of highwaymen, and plundered of their property, a part of which remained still in the hands of the guilty. At last it was recovered from the murderers, and restored to the heirs of the slain who were in Khorásán.

It is said that, when an army of the Moghuls was occupied with the siege of the fort of *Imbál*, in which were the mother and several women of the king of Khárarem, nobody had ever given information that the garrison was distressed for want of water. Although a quantity of rain-water was collected in the reservoirs, so that during years they had no need of spring-water, yet at the time when the Moghuls were encamped before the place to reduce it, no rain had fallen, and one day not a drop of water remained in the reservoirs; the next day the women of the Turks and Nas'er eddin, with thirsty lips, compelled by necessity came down to surrender; but at the very moment that they arrived at the foot of the fort, and the army of the Moghuls entered it, a heavy rain began to

subjects from his home, he passed several years under the protection of a Christian prince, *Awenk Khan*, or *Ungh Khan*, known to Europeans under the name of *Prester John;* and was therefore supposed by some to have adopted the Christian religion: thus much is true—he and his successors protected the Christians and persecuted the Muhammedans, until *Nikndár Oglan* professed the Muhammedan faith, in A. D. 1281, and drove the Christians out of his empire.

pour down, so that the water ran out from the ditches of the fort. When this intelligence was brought to the Sultan Muhammed, sovereign of Kházarem, he became insensible, and when he recovered his senses, he died without being able to utter a word.

Upon the whole: as long as the Sultans of the Moghuls preserved the worship of the stars, they conquered the inhabitants of the world; but, as soon as they abandoned it, they lost many countries, and those which they kept were without value and strength.

The Religion of the Philosophers

The distinguished men of that class divide themselves into two sorts: the one are the Oriental, the other the Occidental. As to the religious customs of the Orientals, let it be known, that they are also called *Ravákín*, and in Persian *Keshish*, "the religious," *Pertaví*, "the splendent," and *Róshendil*, "the enlightened," and in Hindí *Ner mel men* and *Jókisher*: these names relate to sanctity. The Occidentals are called in Persian *Rah berí*, "way-guides," and *Joya*, "inquirers"; in Hindí *Tárkek*.

As to their tendency and opinions — whatever relates to the creed of the Orientals has already been stated in the chapter on the *Yezdánián*, who are also entitled *Azarhóshangian*, but all that is attributed to the two sects is symbolical. The ancient philosophers of Greece, down to *Aflátún* (Plato), were Oriental; it was Aras'tu (Aristotle), his disciple, who then took the lead in the doctrine, the centre of which with this class is the argumentative reason. Both sects, by means of their discussions, cannot explain the nature of the self-existing being; the essence, unity, particularity, and all attributes are inherent in his holy nature, as I have said in the account of the religion of the Hoshanganians. They have said besides: God is the world in its universality, but in its particularity mutable conformably with the whole, as it has been stated in the doctrine of the Yezdánían. They maintain, the work of God is according to his will; he does; if he wills not, he does

not; but a good work is conformable to his nature: because all his attributes are perfection, in which sense they draw necessary conclusions with regard to the nature of God.

«The year of God is that which passeth away; and thou shalt not find a change in the years of God.»

Their creed is: God is not the immediate actor; as it would not be suitable to the dignity of royalty and sovereignty to perform himself every business; but it is proper that he should appoint some one of his servants who, on account of his great knowledge and power, is qualified for business, for the execution of the royal orders and the protection of the subjects. The latter also may, by the Sultan's order, name another as Vizir or Nawab, for the affairs; every one of these chiefs may install functionaries or agents; so that the whole administration may be firmly established according to the desire and the order of the sovereign. On that account, God created a first intellect, called in Persian *Bahman*, that is, «supreme soul,» or *Barósú*, or *Ferósu*, or *Serósh seróshán*, and «the science of truth»; he who produced something «new»; he is also entitled «the true man: *God created man according to his image*»; that is to say, pure, uncompounded, like reason, betwixt necessity and possibility,* in the centre between both; necessity is on his right side, possibility on his left; the perfect spirit rises from the left, which is the side of possibility. With respect to truth, the image of man is *âkl*,† «spirit of wisdom, the holy spirit, and the image of Eva a perfect spirit»: on that account it was said that the forthcoming of Eva took place from Adam's left side. The Sofis also agree with this, as we find it explained by Shaikh Muhammed

* *Imkan*, «possibility,» signifies that, the existence or non-existence of which, is the necessary consequence of the essence of a thing. The philosophers distinguish by name four sorts of possibility: 1. *imkan zati*, «possibility with respect to essence»; 2. *imkan istidadi*, «possibility by disposition,» also called *mokúni*, «eventual»; 3. *imkan khaz*, «special possibility»; and 4. *imkan âam*, «general possibility.»

† The word *âkl* has a manifold and therefore often vague meaning; it corresponds sometimes to Holy Ghost. I thought it right to translate it hereafter by «intelligency,» in the double acceptation of «unbodied spirits» and «wisdom»; and also by «reason.»

Láhají, in his work *Sharah-i-Gulshen*, "the Commentary of the Rose-bower." Jesus, the son of God, proceeds from this "holy spirit." When wisdom manifests itself through somebody, it is called his "spirit of wisdom"; and when impressions of sciences in all creatures have penetrated through its mediation, it is named "arrow"; and as the perfection of the lord of the prophetic asylum is a ray of that jewel, it bears the name of "Muhammed's light."

"If not for thee, I would not have created the worlds."

These are the attributes of its nature, and besides these it has many names. By the intervention of the first intelligence came forth the second intelligence, the spirit and body of "the crystalline heaven"; and the soul of the heaven above the crystalline firmament is called *haváyi mânavi*, "the true soul." By the intervention of the second intelligence, the third, and the spirit and body of the heaven of the fixed stars were produced. In this wonderful way, intelligences and spirits were formed, until the spirits of the tenth class; among these ten bringers of good news (Evangelists) are distinguished; likewise nine heavens were brought into existence, that they may correspond to nine prophets. From the tenth class of intelligences came forth the matter of the elements, and bodies, and the spirits of elemental existence. The philosophers said, that ten kinds of intelligences are enumerated, not because there may not exist any more, but because these are required; and likewise we want the number of nine heavens, without its being prohibited to add any other. The Eastern philosophers however declare themselves against numbering the kinds of intelligences, because, with them every kind of thing has its god, whom they call "the god of the species," in Persian *Dára*, the angel of rains, the angel of rivers, to which the following sentence relates: —

"Each thing has its angel to whom it is confided, and an angel descends with every drop."

The Oriental philosophers hold the bodies to be shadows of the uncompounded lights.

"Seest thou not that God has spread his shadow over me?"

According to the sages, the kinds of intelligences and spirits of heaven are the heavenly angels, who have no body nor anything corporeal, neither feathers nor wings. When an effulgence of the luminous attributes of the self-existing Being falls upon them, it is by the mediating power of this ray, that deeds of wonderful purity proceed from them; and in this production there is no need of a motion, nor of an instrument, in like manner as in the forthcoming of a work of God his will is sufficient. This meaning has been made intelligible to the understanding of the vulgar by saying, that an angel with feathered wings traversed the distance of a road which could not be traveled over in a thousand years. They say also that Isráfíl is one of the powers of the sun; the angel of death proceeds from Saturn; Míkáil from the moon; and Jebríil emanated from the tenth power of intelligence. As often as, on account of the revolution of the heavens or the motion of the stars, something suitable manifests itself in the elemental matter, compounded and uncompounded, it issues into existence by way of emanation from the superior wisdom; and the revelation of the prophet, and the instruction of the perfect to mankind, takes place by the intervention of the last-mentioned angel. On that account there is an intrinsic connection between the souls of the prophets and this by-standing angel. According to the Eastern philosophers, Jabríil is a god of a kind similar to human nature, and called in Persian *Wakhshur*, "prophet," and *Serósh pajám sipár*, "Serosh, the message-bringer." In the opinion of the philosophers, the crystalline heaven is the ninth heaven, and the heaven of the fixed stars the throne of God.

The exalted rational spirit is without an habitation, and, without being in the body, is connected with it, in a manner similar to that of a lover with his mistress. This doctrine is very ancient with the Orientals, as has been stated in the account about the Azar Hóshangían, but with the first master among the learned, Aristotle and his followers, it is a tradition. According to general consent, the soul is eternal.

"Believe not that those who were killed in the way of God are dead; on the contrary, they are living and nourished at the side of their Lord."

To unite the soul with the body is as much as to drive Adam from heaven; too long for the body is to bear the commands of Eva; and to perform bad actions is to eat of the forbidden tree; anger is the serpent; lust is the peacock. They hold that Iblis represents the power of imagination which guides us, and the sensual influence which denies the knowledge of words and things consentient with reason, and contends with the power of reason; that what is stated in the law, that all angels prostrated themselves before Adam, except Iblis, signifies that all bodily powers, which are the angels of the earth, are obedient to the soul of Adam, except the power of imagination, that is Iblis, which is rebellious, and sometimes gets the better of judgment. Reason says, that a corpse is to be accounted a mineral, and nowise to be feared; but imagination says: "this is true; nevertheless we must fear"; and when one finds himself in a house alone with a dead man, it may happen that his mind experiences an agitation of terror. The Súfis too agree with this, as we find it expressed by the venerable Shaikh Mahmúd Shósterí in a chapter of the *Merát ul Mohakakín*, "the mirror of the investigators of truth." It is stated in the *Akhván ús afá*, "the companions of purity," of Mullá Alí, that there were intelligences and spirits which were not ordered to adore Adam, as being of a higher rank, as it is written in the Koran, that God, the All-just, addressed this speech to Iblis:—

> "Thou art proud; believest thou thyself to be one of the more exalted beings?"

And this was the occasion on which the angels of the earth were ordered to adore Adam.

The Future Life

The Orientals maintain that when the soul realizes, as it ought to do, the conditions of its primitive origin, it obtains emancipation from the bodily bonds, and joins the intelligences and spirits: this exalted dignity is Paradise.

«O peaceful soul, return to thy lord willingly and readily; and whoever desires to meet his lord, let him perform good works.»

In this high state it is possible to behold the face of God. There is another sect which asserts, that the All-just is visible; they say right; because the rational soul sees with interior eyes: another sect which denies the seeing of God is also right; because he cannot be seen with bodily eyes,

«The eyes attain him, and attain him not.»

But the soul which has left the narrow prison of the body, but has not attained the field of its beatifying residence, unites, for taking a seat, with the body of any one of the celestial spheres with which it has some relation; it finds rest in the higher or lower heavens, according to order and distinction; it is engaged in the contemplation of beauteous forms, and the noble endowments of one who praises God in the delight of that sphere, which, with some, means the fancy of a particular kind, and is blessed by the enjoyment of delightful imaginations and representations. What is stated in the code of law, that the souls of the vulgar among the believers are in the first heaven; this is founded upon the words of the prophet.

«His acquisition is but a known place.»

The meaning of this relates to the different degrees of merit.

By «Paradise» is understood one of the heavens, eight of which are counted, and these are beneath the ninth, which is the roof of the Paradise, as it is stated in the traditions. But, when the souls not yet come forth from the pit of the natural darkness of bodily matter, are nevertheless in a state of increasing improvement, then, in an ascending way, they migrate from body to body, each purer than the former one, until the time of climbing up to the steps of the wished-for perfection of mankind, yet according to possibility, after which, purified of the defilement of the body, they join the world of sanctity: and this final migration (death) is called *nasikh*, «obliteration.»

«The verses which we have abrogated, we have replaced by others.»

Some call this state *Aâráf*,* "boundary"; which means a wall between heaven and hell, behind which shall be those who in their conduct fell short of goodness, until the time of being permitted to enter into heaven. If the iniquities of the souls predominate, then, descending, they assume the forms of animals corresponding to their prevailing character: thus, the souls of the powerful malefactors and of the furious enter into the bodies of lions; the proud become tigers; the formidable, wolves; and the crafty and covetous appear as little ants; in this manner they are all ravenous, grazing, flying, creeping; and this state of things is called *masakh*, "metamorphosis."

"As often as their skin is burnt we renew it with another, in order that they may taste punishment."

"There is no kind of beast on earth, nor fowl which flieth with its wings, but the same is a people like unto you."

Sometimes, descending, the souls are united with vegetable bodies; and this is entitled *rasakh*, "firmness."

"Under the form which thy master wills."

Sometimes they enter into mineral bodies, as for instance into metals; and this is named *fasakh*, "fracture."

"We let you grow according to your acts."

* *Aâráf*, the plural of *ârf*, from the verb *arafa*, "to distinguish between two things, or part of them": some interpret it as above, "a wall; anything that is high raised, as a wall of separation may be supposed to be." In the Koran, chap. VII. entitled *Al Aáráf*, v. 44, it is called "a veil," to wit: "Between the blessed and the damned there shall be a veil, and men shall stand on *Al Aráf*, who shall know every one of them by their mark, and shall call unto the inhabitants of Paradise, saying: 'Peace be upon you': yet they shall not enter therein, although they earnestly desire it." It appears a sort of purgatory for those who deserve neither hell nor heaven. In this sense it is taken above. Others imagine it to be a state of limbo for the patriarchs and prophets, or for the martyrs and saints, among whom there will also be angels in the form of men. But, on the day of universal judgment, all those who are confined in this place shall prostrate themselves in adoration before the Lord, and hear these words: "Enter ye into paradise; there shall come no fear upon you, neither shall ye be grieved."

The learned Umer Khíyam says: —

"Endeavor to acquire praiseworthy qualities: for, in the field of destiny,
Thy resurrection shall be in conformity with thy qualities."

This threefold division they call "hell." The number of the stories of hell, according to the followers of the law, is seven; that of the simple elements, four; and that of the compound elements, three: altogether seven. Every soul, on leaving the elemental world, enters into one of the stories of hell. According to the *Mashá'ins*, "Peripatetics," the human soul which, during its connection with the body has contracted bad habits, becomes afflicted and distressed by the impurity of such human attributes as are accounted defects of the mind: on account of the extinction of sensual pleasure which had grown into a fixed habit, the soul is bewildered, and its base customs and qualities bear manifestly upon it under the guise of a serpent, a scorpion, a burning fire, and by all the torments which are recorded in the law-book, while, on the contrary, the noble habits of the virtuous shine under the guise of *Huris*, *Kâsurs*, sons, and youths, and in all the blessings of heaven.

Sirát', "the bridge of the last judgment," signifies nothing else but the temperature of power; as it has been established in the doctrine of Ethics: for instance, the excess of courage is temerity, a deficiency in it is cowardice; a medium between both is valor; and, as to keep the middle tenor, is very difficult, this has been emblematized by something which is finer than a hair and sharper than the edge of a sword, and by three arches, which indicate the due mixture of three powers, viz, knowledge, courage, and lust. Under hell is meant elemental nature.

We shall pass to the interpretation of the gates of heaven, the number of which is eight; that of the gates of hell, seven. It is established that there are five external senses and five internal; but all of them are not apt to perceive without the assistance of inference and imagination; because it is imagination which perceives the forms, and inference completes the perception of sensible things. The two internal with the five external senses, make seven. If they

attend not to the commands of reason, each of them goes for imprisonment to that hell which is under the heaven of the moon, and if they listen to these commands, they reach with the ninth rank of intelligence the eight gates of heaven for salvation and emancipation, as well as enter the Paradise which is among the heavens.

«As to him who disobeyed, and preferred the worldly life, hell shall be his abode; and as to him who feared the being of the Lord and refused to give up his soul to concupiscence, Paradise shall be his abode.»

The Angels of Punishment

It is to be known, that there are seven rulers of the world over the seven stars which revolve within the twelve signs of the zodiac; seven and twelve make nineteen, and over these nineteen rulers, that is, managers of the world, are other nineteen inspectors. In the space of the nether earth are seven powers of vegetation, viz, that of nourishment, watering, birth, retention, attraction, mildness, and repulsion. There are twelve powers of animal life, viz, five external, five internal senses, and two powers of movement, namely, lust and anger. Mankind, as long as they remain in prison beneath the heaven of the moon, and not severed from sensuality and its ties, is indispensably and continually subject to the impressions of the upper and nether rulers, and to sufferings; but if it rids itself of these conditions, it enjoys freedom in this and in the other world.

Nakir and *Monkir* point to our praiseworthy or blamable conduct. The body is a tomb, and so is the belly of the mother, and the interior part of the heaven of the moon.

An Account of the Pages of Human Actions and Their Recorders

Know that, of every speech or action which is said or done, a mark is made by them; and when, in any one of them a repetition occurs, the mark becomes permanent, as

it may be assimilated to what takes place in acquiring a knowledge or learning an art. As the marks of good and bad actions of mankind are determined, so every body shares accordingly pleasure or pain. Words or deeds, one by one, being revealed and described, establish conviction; so that disavowal becomes impossible. This is the office of two recorders, the one of whom stands to the right and the other to the left; whatever of one's speeches and actions is praiseworthy, this is called "angelic"; and whatever is blamable is named "satanic." This is what the prophet of Arabia said: "*From goodness arises an Angel, from badness a Satan.*" The balance typifies the rule of justice in the retribution of conduct, so that there may not be any disparity; the basins of the balance contain the good and bad actions; if the basin of the first descends heavy, everlasting heaven is bestowed; if it ascend light, hell.

"He whose weight is heavy, shall be admitted to a delightful life; and he whose weight is light, shall fall into hell."

Praiseworthy speeches and actions are the properties of dignity, steadfastness, and peace of mind; blamable words and deeds belong to perturbation, doubt, and want of conviction; he who acquires composure and dignity of mind, obtains the grace of God; this grace is the treasurer of Paradise, who is *Razvan*, "the porter of heaven"; but doubt and perturbation are the leaders to misfortune and to disdain; and disdain is the treasurer of hell, who is called *Mâlik*, "the keeper of hell."

The Last Judgment

It should be known, that a mountain can be the emblem of a body, which is as overgrown with wool, and the seas can signify the elements; or it may be proper to call the mountains "elements, which are opaque," and the seas "the skies." Besides, from a mountain, bodies can be desired; as it may be the station of angels, and from the sea angels proceed. Attempting to investigate the nature of God we meet with a veil, and this veil is darkness. The only light

we find is, that whoever travels over the stages of materiality and spirituality, attains rest in the seat of purity,

«Near the mighty King.»

The veils of darkness are like colored wool raised up.

«The mountains shall become like carded wool of various colors driven by the wind.»

He lifts up the immense veil before the light, as then the contradiction, the mutual opposition, and the unsuitableness of conduct which arises from the sensuality of the body, vanish at the passing away of the body; conformity and concord, which belong to unity and harmony, manifest themselves; certainly nothing of repugnancy and no sort of apprehension remains; the poison of serpents and of scorpions is no more; the wolf associates with the sheep, the falcon with the little partridge, and confidence between those who feared each other, appears;

«When the animals will unite;»

When there is no body, there is no death. This is what the prophet declared: «On the day of resurrection death will be summoned and annihilated»; he likewise said: «On the day of the last judgment hell will be made visible:—

«Hell manifests itself to whosoever looks.»

On no other day but this, hell, as it is, can be seen; because one who is plunged in the ocean, how can he see the ocean? It is when he rises above the waves that he can distinguish them:—

«A spirit appears better on the border of an expanse.»

I have now given an explanation about the streams of heaven and hell; the pleasures and pains during the time of the soul's progress and regress. The running streams signify life, which the celestial community enjoys; milk is the cause of nourishment in early infancy, and is more excellent than water; because, although its use be at times salutary for all, yet, in different circumstances, it is not so

for all. Rivers of milk signify rivers of knowledge for noble persons; they proceed from the origin and development of sciences, and from these rivers is derived the enjoyment of the celestial beings, whose state may be compared to that of infancy. Honey is the cause of recovery to the sick and afflicted, and is more excellent than milk, because its advantage is reserved to a certain number only; and rivers of honey in heaven are emblematical of rivers of noble sciences; and the enjoyment of the select in heaven is derived from these rivers. Wine is the cause of the removal of terror, and fear, and sadness; and is more excellent than honey, because it is prohibited to the people of the world, and permitted and legal to the inhabitants of heaven; and it is a purifying draught of the water of Paradise: —

«Their lord made them drink a purifying beverage.»

And rivers of wine in heaven signify rivers of knowledge, for the nobles, among noble personages, and their enjoyment in heaven is derived from these rivers: —

«There will be rivers of limpid water, and rivers of milk,
The savor of which shall not be altered; rivers of wine
Will be a delight to those who drink of them;
And there will be rivers of purified honey.»

For the inhabitants of hell are four rivers, in opposition to those in heaven; they are called «that of heat; that of water, blood, and matter; that of liquid pitch; and that of poison»; that is to say: death, ignorance, simple ignorance, and compound ignorance; for it is said: —

«These are the similes which we propose to men; the wise only understand their explanation.»

Account of the Tree TUBA, Which Is in Heaven, and the Tree ZAKUM, Which Is in Hell

It is to be known that *Túba*,* is a celestial tree which sends branches into every corner of heaven; and this is an

* *Túba*, says Herbelot, according to the Commentators of the Koran, is a word derived from the Ethiopian language, and means properly

emblem of the tree of wisdom, from which branches extend to every corner — to any body, whether it be elemental or imaginary; that is to say, to every mind which is illumed and warmed by a ray of the sun of wisdom; it is by this light that his speech and conduct answer the exigency of wisdom, and that he considers well the end of his actions; so that he has never to repent of any one of his words or deeds, which is a sign of knowledge.

The tree *zakúm*,* represents the tree of nature, a branch of which extends to every corner, that is to say, whatever power a man (actuated by it) exerts, he never considers the end of the action which he does, and has therefore always to repent of his words and deeds, which is a sign of ignorance.

As to an explanation about the Har and Kas'ur it is to be known that both names relate to secrets of hidden things and sciences, which are concealed from the eyes of the profane by a veil, or by the pavilions of sublimity: —

«The Hur and Kasur are concealed in the pavilions.»

The hand of men with an elegant and fanciful conception has never reached, nor shall ever reach, them.

«Nobody has ever touched them before, neither men nor genii.»

For these Hur and Kas'ur belong to men endowed with sanctity and truth; as often as these perfect personages approach them, they find also virgins, and enjoy each time a pleasure such as they never had before; because each time they meet with the beginning of a new meaning, finer than the former, although they obtain these objects before their death.

«eternal beatitude.» The Tuba, as the heavenly lotos tree, or tree of life, occurs in all mythologies, in the Chinese, Indian, Persian, Egyptian, and Scandinavian. This tree is represented upon the coffin of a mummy which exists in the imperial cabinet of Vienna; a deity pours out from its branches the paradisiacal fountain, which, according to the Muhammedans, issues from the roots of the tree of life.

* This tree is imagined to spring from the bottom of hell. There is a thorny tree, called *zakúm*, which grows in Tahâma, and bears fruit like an almond, but extremely bitter; and therefore the same name is given to this infernal tree.

It has been stated by some sages that, when they were intent upon some high undertaking, they declared after its conclusion: "How can emperors and their sons enjoy such a happiness, which is still to be increased when all impediments will be removed." Know, men attached to exterior evidence said, that whatever is commonly believed of the last judgment, and what is connected with the soul of the world, implies nothing else but that, from the time when the Almighty God brought forth out of nothingness into existence, the heavens, the stars, the material bodies, the three kingdoms of nature, and the essences, the duration of the world shall extend to that period when he will again plunge the whole into non-existence, and this shall be "the other world."

The learned say besides, that the composition of the human body, and its conjunction with the soul, make but one period of time, although birth and life appear two distinct periods; the one comprising the sensible and perceptible world, the other the rational and intellectual world: for

"Whoever is not born twice, shall not enter at the same time into the kingdom of heaven and that of the earth."

This is the speech of the Lord Jesus, and with him the present and the future world have also a twofold signification, also both a particular and a common one. As to the particular — there is something external and internal in every one; body and soul in every one; this is his present and future world. As to the common signification — there is an external and an internal world, that is, the material world is the present, and the future is the internal world. As to what is stated in the ostensible law, that the earth has seven stories and the heaven also seven, the interpretation of this is, that the earth is divided into seven regions, whence is concluded that the heaven also is divided into seven, separate from which they account the *Kersi* or *Arsh*, that is the ninth heaven. As to what is said, that on the day of resurrection the heaven will be folded together,

"On the day on which we shall fold the heavens, as the angel folds the book (of good and bad actions of men), we shall replace

them as they were formed at the beginning of the creation. The heavens will then be folded by his grace, powers, and strength.»

And the earth changed into another.

«One day we shall change this earth into another earth.»

And after this change the earth and heaven will be annihilated; the earth will be like pure silver, and upon this earth no sin whatever will be committed: in all this, the day of resurrection, heaven and hell are rendered present. As to what is asserted that this earth will be changed into another — the Orientals say, this is meant to relate to a vision which is called the region of symbolic truth. And the rendering present heaven and hell; this also refers to an attribution of good and bad. Whoever assumes the form of Hur or Kâsur, serpent or scorpion, is rendered happy or miserable. As to the transmutation of the earth — this needs no interpretation: what wonder is it that the culture of a region passes into that of another country; and the passage from the region of the sensible into that of allegory is evident in the transformation of the folded heavens. It has also been maintained that «the book of God» is one thing, and «the word of God» another: because the word is derived from the world of commands, which has its purport from the invisible and rational world; while the book is from the world of creatures; that is, the material world; the word, when written down, becomes a book; a command which is brought to pass becomes an action; and this is, with these believers, the meaning of the words: *Kun fa yakun*.

«(God said) 'Let it be,' and it was.»

The world of command is devoid of contradiction and multiplicity; it is pure in its essence; but the world of creatures contains contradiction and multiplicity, and no atom of all atoms of beings is out of the material world.

«There is nothing fresh or dry but in the true book (the Koran).»

Besides, the world of forms and of perceptible things is to be considered as the book of God, and everything as a *Surah*, «a chapter,» of the Surahs of this book; the alter-

nation of days and nights, the changes and alterations in the horizon and in the phenomena are the vowel points of this book ; the days and nights of this book, Surah after Surah, verse after verse, letter after letter, follow each other, as in writing the lines are read in succession ; thus thou proceedest, from line to line and from letter to letter, until thou findest the meaning which is hidden in the subject of the words and expressions, until thou knowest and renderest evident to thyself the purport of the book : —

« We shall show our verses (of the Koran) in the horizon (everywhere), and in their souls, until it become evident to them that it is the truth.»

And when thou understandest the book and hast satisfied thy desire, certainly the book is then closed and put out of thy hand.

« On the day on which we shall fold the heavens, as the angel folds the book — the heavens will then be folded by his grace, power, and strength.»

And it was said, « On the right hand,» that it may be manifest, that those who are at the left can have no share in the possession of heaven.

The change of the earth is thus interpreted, that mankind has two states : at first a terrestrial body and a heavenly nature, subject to the dictates of passion and of lust; and in this state all creatures are in the troubles of imagination, and pride, and conceitedness. Then takes place the first blast of the trumpet for the sake of rest, in order that the terrestrial, who are subject to the qualities of the body, and the celestial, who possess those of a higher nature, may both of them become dead to the troubles of imagination, pride, and conceitedness, unless a few of the qualities of the former state remain alive; as this, on account of these very qualities, may be indispensable by the power of necessity.

« And the trumpet was blown, and all the beings who were in heaven and upon earth were troubled, except those whom God willed (that they should not).»

The second blast of the trumpet will be for recalling all men to life, so that the terrestrial, who are endowed with

the qualities of nature, may resuscitate from the death of ignorance and the sleep of heedlessness, and rise up; that they may avert their face from material objects and bodily pleasures, which are understood under the name "world," and devote themselves to reasonable pursuits and spiritual enjoyments, which are essential, so as to know every thing in its real nature: which is,

"Then the trumpet shall be blown, and instantly they shall resuscitate, and see."

In this state, the body, world, and the nature of reason and law, are broken.

"The earth was illumed by the light of his Lord; he placed the books, and he brought the prophets and the witnesses."

Then the earth of darkness shall be changed into the world of light, and the heaven of nature into the sphere of spirits: —

"On the day on which the earth shall be changed for another earth, as well as the heavens; and it shall then be known that there is but one God, the Almighty."

The obscuration of the stars, and the extinction of the sun's and the moon's light are interpreted, that the stars signify the external and internal senses, each of which is in its corresponding sign in heaven; the spirit of animals and the light of the moon are referred to the light of the soul; as the human soul has in fact no light of its own, but solicits an abundant loan of it from the sun of reason, and diffuses it according to his own deficiency. It is said, that when the human soul manifests itself, then sensuality remains out of its action;

"When the stars shall be obscured;"

And when the light of reason breaks forth, then the human soul also is dismissed from its action, and when the benefited unites with the benefactor, then an incomparable form shows its face;

"He reunited the sun and the moon;"

And when the light of God shines forth, that is, when "knowledge is infused," which is equivalent to revelation,

manifesting itself, then reason and sight are removed from the action, which they call

"When the sun shall be folded up."

There are fifty stations in the field of judgment: —

"Present is the Creator and the master;
At every station another question;
Whoever gives his answer with justness
Shall reach his station with rapidity."

The stations are in their order as follows: five external and five internal senses; seven powers of passion and lust; three spirits of nature, that is, of minerals, vegetables, and animals; four humors; three kingdoms of nature; four elements; eight temperatures; seven forms of imagination; the other four will be stated on another occasion.

The book of God signifies knowledge. As to the last judgment and the resurrection of bodies, intelligent men said, that each atom of the atoms of a human body, which are dispersed, will be all collected on the day of resurrection, and restored to life, and at this hour there will be no question put about anything done, but what is come to us from the prophets and saints, this we must believe. The learned say besides, that the question is here about the soul, which on the day of resurrection returns (to its origin), and this substance is pure, and does not require to be suitable to any dimension, color, or place, but is independent of all these, and on that account fit for sciences and knowledge of all things; its extreme excellence is to be able to collect for review all things from the first origin to the last extremity, and to know that whenever it attains that degree of perfection, it has returned to the place of its origin; and this is the knowledge of purity, which is remote from the defilement and mixture of what is material. The learned assert besides, that *the night of power*, "the night on which the Koran was sent down," refers to the beginning, and the day of resurrection to the place to which one returns; because the nature of night is to conceal things of which few may have information, and the nature of day is to bring to view things of which all may take notice. Further, the whole of the notions and powers of primitive

creation is contained in the knowledge of God, who is understood under the name of "primitive, permanent, and predestinator." Every body possesses not this knowledge; it was then on account of the belief that the predestinations were concealed in it, that "the night of power" was said to be "primitive," and as in the place to which one returns (that is at the resurrection) every thing concealed shall become manifest, and every one be informed of it, on account of this belief, this place was referred to "day." As on this day, all are to rise from the tomb of the body and to awake from the sleep of heedlessness, it was called "the resurrection."

According to the learned, Kâbah (the square temple at Mecca) is an emblem of the sun, on which account it is right to worship it; and the well *Zem zem* signifies likewise "the great luminary," as *Hakím Khákání* said relatively to both: —

"O Kábah, thou traveler of the heaven!
O Zem zem, thou fire of the world!"

Hajer ul ásvad, "the black stone at Mecca," represents the body of Venus, which on the border of the heavens is a star of the planets. Some have interpreted the resurrection of the bodies in the sense of the learned, who referred it to the revolution of the heavens, and to the influences of the stars upon the terrestrial globe.

"Every external form of things, and every object which disappeared,
Remains stored up in the storehouse of fate;
When the system of the heavens returns to its former order,
God, the All-just, will bring them forth from the veil of mystery."

Another poet says: —

"When the motion of the heavens in three hundred and sixty thousand years,
Shall have described a minute about its centre,
Then shall be manifest what had been manifest before,
Without any divergence to the right or to the left."

The great revolution with them, according to the word of *Berzasp*, the disciple of Tahamúers, is of three hundred and sixty thousand solar years: that is, as the motions of the heavens take place in a circle, their positions are nec-

essarily determined; when, according to that revolution, the positions of the heavens manifest themselves so that from the contiguities, the *adwár* and *ikwár*, "the cycles," the *zatk* and *fatk*, "the shutting and opening," from the conjunctions of the whole and from the unions, all parts of the phenomena show the very same necessarily determined position, in its reality without increase and decrease. In the books of the Persian sages is stated that, as the motions of the heavens are circular, certainly the compasses return to the same point from which the circumference began to be drawn, and when at a second revolution the compasses run over the same line upon which the former circumference was drawn, undoubtedly, whatsoever has been granted in the former circumference, shall be granted again; as there is no disparity between two circumferences, there will be no disparity between their traces; because the phenomena, having returned to that order in which they were found in the beginning, the stars and heavens, having made their revolution about the former centre, the distances, contiguities, appearances, and relations having in no aspect been contrary to the former aspects, certainly the influences which manifested themselves from yonder origin shall in no manner be different.

This is called in Persian *mahín cherkh*, "the great circle"; and in Arabic *dawraḥ-i kabra*.

Fárábi says: the vulgar form to their own sight their belief according to the shape of their imagination, and will continue to form it so, and the place of their imaginations will be a body of the heavenly bodies. The venerable Shaikh Maktul tends to establish in his demonstrations, that the heavenly bodies are places of imaginations of the inhabitants of heaven, and that beneath the heaven of the moon, and above the globe of fire is a spherical body, without motion, and this is the place of the imaginations of the inhabitants of hell.

It is to be known, that this sect hold the world to be eternal, and say that, as the sun's light is to the heaven, so is the world to God. Nothing was that had not been, and nothing will be that is not. Further, according to the expounders of theological law, the world is a phenomenon

of time. The philosophers assert, the meaning of that phenomenon is "procreation"; and the phenomenon of procreation is not contradictory to "permanency"; infinite permanency coalesces with time.

Of the Reputation and the Truth of the Prophetic Dignity

Know that, when individuals of mankind want to associate in the concerns of life, they find it indispensable to have recourse to customs, regulations, and religious faith, in order that they may be concordant, and that oppression may be excluded from their transactions and associations, and the order of the world preserved. It is requisite to refer the customs and regulations to God, and to proclaim that they proceed from God, in order that all may adopt them. On that account the necessity of theology and of a prophetic mission became evident, in order that the institutes for the government of the creatures may be established, and, by means of mildness and severity, men might be induced to be concordant, and the different conditions of the world arranged. And such an institutor is named "illustrious sage"; his precepts are likewise celebrated; among the eminent moderns, his title is that of "prophet," or "legislator," and that of his precepts "the law." But his deputy, who is a judge, ought to be a person distinguished by divine grace, that he may promote the instruction and arrange the affairs of mankind; such a man is called by the wise "an universal ruler," and his precepts are entitled "the practice of the empire"; the moderns gave him the name of *Imám*, and to his precepts that of *Imámet*. The unusual customs, which are called *mâjazát*, "miracles," and *kirámát*, "prodigies," have been submitted to investigations from which it results that the vital spirit, or soul, is the cause of the accidents which are manifested in our body, such as anger and violent emotion. It may be that the vitality attains such a force in every manner, that its relation to this world of depravity becomes of that nature as is our relation to our own bodies:

then its desire proves the cause of the accidents; it brings about what it wishes in this world. On that account, all the learned agree on this point, that, in every respect, the soul is of an extreme ingenuity and sagacity, so that, of whatsoever kind the knowledge may be to which it turns its attention, it renders itself master in one day of the whole science, and the power of its memory is such, that it recollects whatever it has heard but once, and, to whatsoever object it directs its look, the soul will give an account of it, of the past as well as of the present. Another power of the soul is to know either in a dream or by *ilhám*, "inspiration," an event before it takes place. A further power of the soul is, to discover the purport of whatever it sees. All this together is the attribute of the soul. When, on account of pious austerity and struggles in the cause of God, one's sensual spirit is kept in due temperature, it becomes like an essense of heaven, and his rational soul borrows as much as possible from the heavenly spirit, in the same manner as a polished mirror receives the image from a painted surface. Whatever comes forth from the rational soul in the way of generality, of that the rational soul gives an account by means of images in the way of particularity, and brings it home to common sense by way of allegories. And when comprehended by common sense, it becomes evident, and there is no difference between what comes to common sense from the exterior or from the interior; on which very account some have entitled it the *common* sense, as being sensible from both sides. Further, he whose constitution is better tempered, and whose power of imagination and common sense is brighter, he, after being freed from worldly dependencies, will possess a righter foreknowledge, such as that in sleep: for sleep also is suitable to prescience, and the revelation of some prophets was received during sleep.

The Meaning of Revelation and Inspiration

Some of the novices who feel themselves in this state, comprehend at once something which they did not understand before; they suppose they are as if hearing something

from within, and this they call "a voice from an invisible speaker." It has been said that, in miracles and supernatural events, there is no doubt of our spirit being the phenomenon which manifests itself in the human body from mental excitement and exultation; then it may happen that the spirit receives such a force and perfection, that its relation to the world of corruption be like our relation to the body whence its desire may be the mover in this exterior world.

There is another wonderful science and property of things. The lord Shaikh Abu Alí says in his book, "the Ascent to Heaven": All the spirits are subject to more perfect intelligences, except "the Holy Ghost," who is the mediator between the self-existing Being and the first intelligences, and this is "the command"; and the word of God means "the revelation," which the Holy Ghost makes by the intervention of perfect intelligences, and which is manifested by the prophetic spirit; whence, whatever is the speech of the prophet, all is the expression of the word of God, and his word is futile by itself, and the name of holiness comes from God alone.

The Interpretation of the Miracles of the Prophet

The learned possess a great number of versions on this subject, but the best of all interpretations is that of the lord raís, the wise Abu Alí Síná, who declares: So said the prophet of God, Muhammed, the selected (peace be upon him): "One night I slept in the house of my father's sister;* it was a night of thunder and lightning; no animal uttered a sound; no bird was singing; no man

* Muhammed was sleeping in the house of Omm Hani, the daughter of Abu Thaleb, in the sanctuary of the Kâba, when Jabrîl awakened him; the angel called Mikail to bring him a cup full of water from the sacred well Zemzem. Jabrîl cleft Muhammed's breast, drew his heart out, washed it, and, with three cups from the sacred fountain, infused into him faith, knowledge, and wisdom. He then conducted him out of the sanctuary to a place between Safa and Merva, where he made the prophet bestride Borak, which, as the Angel said, was mounted by Abraham.

was awake; and I slept not, but was suspended between sleep and waking; the secret meaning of this might have been, that it was a long while before I became desirous of understanding the divine truth. Under the shield of the night, men enjoy greater freedom, as the occupations of the body and the dependence of the senses are broken. A sudden night fell then, and I was still between sleep and waking; that is, between reason and sensuality. I fell into the sea of knowledge; and it was a night with thunder and lightning, that is, the seven upper agents prevailed, so that the power of human courage and the power of imagination sunk from their operation, and inactivity manifested its ascendancy over activity. And lo! Jabríil came down in a beautiful form, with much pomp, splendor, and magnificence, so that the house became illuminated; that is, the power of the holy spirit came upon me in the form of the command, and made such an impression upon me, that all the powers of the rational soul were renewed and enlightened by it. And what the prophet said in the description of Jabríil, 'to have seen him whiter than snow, with a lovely face, black hair, and on his forehead the inscription: "There is no God but one God"; the light of his eyes charming, the eyebrows fine, having seventy thousand curls twisted of red rubies, and six hundred thousand pearls of a fine water,' that is, he possessed so many beauties in the eyes of pure reason, that if an impression of these beauties was made upon a sense, it was able to perceive those which have been described, and the purport of the words: 'there is no God but one God,' appeared in a determined light: that is, he whose eyes fall upon his perfections is removed from the darkness of infidelity, and doubt, and worldly connection; and in such a manner he feels himself fortified in the certitude of the Creator, and attains such a degree of virtue, that hereafter, upon whatsoever creature he looks, his faith in God's unity will be enhanced by it. And such were the charms of the angel that, if one possessed seventy thousand curls, he would not attain to his beauty; and such was his rapidity, that thou wouldst have said, he was flying with six hundred wings and arms, so that his progress knew neither space nor time.

"What he said came upon me, and he took me to his bosom, and gave me kisses between the eyes, and said: 'O thou sleeper, how long sleepest thou? rise!' That is, when the power of holiness came upon me, it caressed me, opened the road of its revelation, and exalted me; a certain delight which I cannot describe diffused itself in my heart, and transported me to devotion. The angel then continued: 'How long sleepest thou?' that is, 'why indulgest thou in the delusions of falsehood? thou art attached to the world, and, as long as thou remainest in it, and before thou awakest, knowledge cannot be obtained; but I, from compassion toward thee, shall be thy guide on the road. Rise.' I trembled at his words, and from fear jumped up from my place: that is, from timid respect for him no reflection remained in my heart and mind. He further said: 'Be calm, I am thy brother, Jabríil'; thus, by his kindness and revelation, my terror was appeased. But he unfolded more of his mysteries, so that fear returned upon me. I then said: 'O brother, I feel the hand of an enemy.' He replied: 'I shall not deliver thee into the hand of an enemy.' I asked: 'Into whose?' He answered: 'Rise, and be glad, and keep thy heart within thyself': that is, 'preserve thy memory clear, and show obedience to me, until I shall have removed the difficulties before thee.' And as he spoke I became entranced and transported, and I proceeded on the footsteps of Jabríil; that is, I forsook the sensual world, and by the aid of natural reason, I followed the footsteps of holy grace." What the prophet said: "I saw Borák upon the footsteps of Jabríil," signifies, the practical reason which triumphs by means of the power of sanctity, and by its assistance gains the ascendancy over this world of corruption: for from the heavenly intelligences proceeds practical reason, which is the supreme king and assistant of the soul, at any time when it may be required. It is to be compared to Borak for this reason, because it was the illuminator of the night, and the vehicle of the protector, who on that journey wanted it: on that account the prophet called it *Borák*. And as to what he further said: "It was greater than an ass and smaller than a horse"; this means, it was greater than human reason, but smaller than the first

intelligence. And "Borak's face was like that of a man," signifies, he had a propensity for human order and much kindness for men, as a family by its manner and likeness among men has a bearing to kindness and arrangement. What the prophet stated of "a long hand and long foot," means that his benefit extends to all places, and that his bounty keeps all things new. What he stated: "I wanted to mount Borák, but he resisted until Jabríil gave assistance; then he became obedient to me"; this implies, I was under the influence of the corporeal world; I desired to associate with reason; but this was refused until the power of sanctity washed off by a bath the entanglement of ignorance and the hindrances of the body, so that I became pure, and by such means attained the bounty and advantage of practical reason.

What the prophet further said: "When I proceeded on the way,* and had left the mountains of Mecca, I saw a wanderer following my steps, who called out: 'Stop!' But Jabríil said: 'Hold no conversation; go on.' I went on." By this the power of the imagination is indicated; that is: when I became free of the sight of my limbs and every thing belonging to me, and yielding no more to sensuality, and thus proceeded, the power of imagination, upon my steps, called out to me to stop; for the power of imagination is dexterous, and certainly is great, exerting itself in all affairs, and serves in lieu of intellect to all animals; but it is not right to allow imagination too much liberty, because it then descends to an equality with animals, and disorders its noble nature; further, whoever is assisted by the grace of God, follows not, on all occasions, the imagination. As to what the prophet said: "Behind me called out a woman, deceitful and beauteous: 'Stop until I join thee!' Jabríil also said: 'Go on, and beware of stopping'": this means the power of imagination, which is deceitful and bedecked, resembling a woman, to whom most natures are inclined, and who keeps men in her bondage; besides, whatever she does, is all art, without foundation, and contaminated by fraud and decep-

*The ride proceeded to Jerusalem; a troop of Angels surrounded them on all sides. On the way Muhammed was called to successively by two men, the one of whom was a Jew, the other a Christian, and by a seductive female; the prophet did not stop at the voice of either.

tion; nay, the very business of women is artifice and fiction: the power of imagination is not otherwise seductive. To continue: the lies and false promises of women being so many lures, they render mankind their slaves with their show, and never keep their faith; so that all they affect turns out to be futile. Thus, when a man follows the steps of imagination, he never attains true intelligence, as he always remains upon the track of outward ornament and in the bondage of corporeal appearance, without reality.

And as to what the prophet stated: "When I went on, Jabríil said: 'If thou hadst waited until she had joined thee, thou wouldst have become a friend of the world;'" this means: that worldly affairs are without reality, brittle and soon decaying, and that worldly occupations have a value but in conjunction with the views of a future state; inasmuch as occurrences and appearances are a deception, and are esteemed as adjuncts to the secrets of a high intelligence; and whoever devotes himself to the former rests behind the higher intelligences, and, in the illusion of vanity, rests imprisoned in the pitfall of ignorance.

And what Muhammed said: "When I left the mountains and these two persons behind me, I went on until I reached the house of sanctity (*Jerusalem*); and as I entered it, a person came to me, and gave me three cups — the one of wine, the second of water, and the other of milk. I wished to take that of wine, but Jabríil forbade it, and pointed to that of milk, which I took and drank." The meaning of this is: When I freed myself from sensuality, and knew the state of imagination and deception, and resolved in myself to enter the world of spirits, then I saw three spirits in the house of sanctity — the one was that of animal life, the second that of nature, and the other that of rationality. I wished to proceed on the footsteps of brutishness, and compared it to wine, the power of which is seducing, clouding, and ignorance-increasing, like passion and lust, and wine is the darkener of the two other powers. And he compared nature to water, because from it is derived the support and stability of a person, and man depends upon the temperament of the agents which act in the body; water is also the vital strength of animals, and the promoter

of growth and increase. And the rational spirit he compared to milk, as being a salutary and agreeable nourishment, and promoting welfare. And as to what he said: "I wished to take the wine; but he forbade it, that I might take the milk," is in allusion to most men, who, being badly disposed, do not desist from obsequiousness to two spirits, those of nature and brutishness; and whoever is badly disposed demands what is material, and the pleasure and enjoyment of these two spirits are of this kind.

The prophet said further: "When I arrived there I entered the mosque, and the crier called to prayer; and I stepped forward. I saw an assembly of prophets and angels standing to the right and the left; every one saluted me, and made a new covenant with me." This means: When I became freed from all converse and concern with brutishness and nature, I entered the mosque, that is, I retired into the inmost of the soul; by "crier of the mosque" is understood the power of remembering and praising God; by "one's Imám," meditation; and "the angels" mean the powers of the inmost soul, such as abstraction, memory, praise of God, and the like. Further, "saluting them" refers to the comprehending of all the mental powers. Thus, when one wishes to mount up to the terrace of a house, he must first have a staircase by which he may, step after step, ascend, until he attains the summit of the terrace; in like manner also are these refined powers to be considered as ladder-steps, upon which, the one after the other, a man ascends until he arrives at his aim.

And what the prophet said: "When I became free, I raised my face upward, and I found a ladder, one step of which was of silver and the other of gold": this means, from the external to the internal sense; "gold" and "silver" denote the superior value of the one over the other.*

* Here Jabríil took Muhammed upon his wings and flew with him to the gate of Paradise, which was guarded by a legion of Angels. In the first heaven he saluted Adam, who sat between two gates, and was looking now to the right, now to the left; when to the right, he laughed, when to the left, he wept; for the right hand led to heaven, the left to hell: the first father's joy or sadness followed his children going to either side.

His Visit to Heaven

And what he said: "I arrived at the heaven of the universe; the gates yielded and I entered. There I saw Ismâíl seated upon a throne, and a crowd before him, with their eyes fixed upon his face. I made my salute, looked at him, and went on." By "heaven," is understood the moon; by "Ismâíl," the body of the moon; and by "the crowd," those whose conditions are under the influence of the moon.

What Muhammed said: "I entered the second heaven; there I saw an Angel excelling all others; by his perfect beauty, he captivated the admiration of the whole creation; one half of his body was of ice and the other half of fire; and yet there was no counteraction nor enmity between them. He saluted me, and said: 'Be welcome! All things and riches are thine.'" This means: it was the heaven of Mercury; and the import of this is, that every star has a determined influence, either auspicious or inauspicious; but Mercury acts in both ways; with an inauspicious connection inauspiciously, with an auspicious one auspiciously; so that one half is good and the other half bad. The "welcome," and the gift of "prosperity and riches," mean: the power of the mind, and the multiplicity of sciences which the star bestows.

What the prophet said: "When I arrived into the third heaven, I there saw an Angel, equal to whom in excellence and beauty I had seen none, placid and joyful, he was seated upon a throne; and a circle of angelic effulgency was diffused about him." This was the heaven of Venus, and it is not necessary to comment its beauty: it denotes gladness and festivity.

Further: "When I entered the fourth heaven, I there saw an Angel, surrounded with royal pomp, seated upon a throne of light; I made my obeisance, to which he replied with entire haughtiness, and, from pride and majesty, he bestowed neither word nor smile upon any body about him. When he answered my salute, he said: 'O Muhammed, I see all things and riches in thee: glory and happiness to thee.'" That is, "the fourth heaven," the residence of "this angel,"

means the sun; he represents the conditions of kings and great personages; his "smile" is his influence upon good fortune; and his "congratulation" signifies his bounty for any body's prosperity.

In continuation: "When I arrived at, and entered, the fifth heaven, I happened to have a view of hell; and I saw a black region, and on its borders was seated a terrific and dark Angel, who was engaged in the business of punishing bad men." That is, "the fifth heaven, with its angel," signifies "Mars"; this planet denotes the state of criminals and of blood-shedding men; and by "hell" is understood any account and description of the conditions which are appropriated to them.

"Moreover, when I entered the sixth heaven, I saw an angel sitting upon a throne of light, occupied with counting his prayers by beads, and with uttering benedictions; he had wings, and curls set with jewels, pearls, and rubies. I bowed before him, to which he returned blessings and congratulations, and wishes of joy and prosperity, and said: 'I give thee perpetual blessing.'" That is, "the sixth heaven," and "its angel," signifies "Jupiter"; and he relates to persons of rectitude, abstinence, and knowledge; his "wings and curls" signify his light and rays; and his "blessings," his auspicious influence; for he bestows great felicity, and all sorts of good proceed from him.

To proceed: "When I attained the seventh heaven, I saw an angel seated upon a throne of red rubies; not every one had access to him, but he who approached him found a kind treatment. I made my reverence, and he returned an answer by blessing me." This is understood to be "the seventh heaven," and "that angel" was Saturn. He is averse to greatness; but, whatever impression he makes is perfect and entire; and when he shows favor it is greater than any other; "every one cannot approach him": that is, it happens seldom that one falls in with a fortunate situation, but, if it occurs, the happy result is such as to surpass all others.

In sequel: "When I proceeded, I arrived at the heavenly mansion of the angel Jabríil; I saw a world full of light and splendor, and such was the effulgency that my eyes

were dazzled. To the right or left, to whatever side I turned my looks, they met with angelic spirits, engaged in devotion. I said: 'O Jabríil, who are this class of beings?' He answered: 'these know of no other fixed business but praying, counting their beads, and visiting churches.'"

"There is for him, on the other side, but one place known."

By "the eighth heaven" is understood the heaven of the fixed stars, and there are the constellations; "the churches" mean the twelve signs of the zodiac; each community of them inhabits a determined side; they do not combat each other, as the southern have no business with the northern, and each has his fixed situation: some of the constellations are in the zodiac, some to the south, and others to the north.

Besides, the prophet said: "I saw five mansions greater than anything else, which spread their shade over earth and heaven." He denotes here the great heaven, which in its interior incloses all the other heavens, and is the greatest of all spaces.

Again, saying: "When I proceeded, I saw four seas, the waters of each being of a different color," he implies an account of essentiality, corporeity, materiality, and exteriority; inasmuch as this account is generally perplexing, the idea of every one being conceived in a different way, and each way interpreted by every one.

And what the prophet said: "I saw angels much occupied with beads and prayers and all taken up with the precious sentence, *There is no God but one God*": this refers to pure spirits who are free from matters of desire, and spotless; and every man who is remote from the world, wise, pure, and disengaged from all ties, when he separates from the body, is transported by God Almighty to the place and mansion of angels, and invested with everlasting beatitude. And the prophet assimilated him with angels, because they are seats of purity and devotion; that is, remote from corruption and perdition, and from the disturbance of sensuality, intent upon avoiding anger, and raised to the dignity of angels, perpetually engaged in the exploration of secret knowledge; they likewise never look upon

the nether world, because, the body being in conjunction with mean and noble spirits, when a person fixes his sight upon low stations, he becomes liable to feel the attaint of necessity, and to search for expediency among circumstances; but when he effects his separation from them, he attains the noble perfection of himself, he becomes beatified, and immersed in delight and tranquillity, in such a manner that he never throws a look upon the inferior world, because, this bodily form being taken off from him, he then, by increase of knowledge and comprehension, acquires dignity and nobleness.

«Some are upon their knees, and some prostrate themselves.»

Some are spiritual, some praisers of God, some bent before him, some holy, and some purified cherubim, conforming in customs, lords, and princes.

Still more: «When I left this assembly, in my progress I arrived at a sea without borders; howsoever I strained my sight, I could not perceive any boundary or shore; and at this sea I saw a river, and an angel who was pouring the sea-water into the river, and from thence the water ran to every place.» By «the sea,» he implies the first intelligence; and by «the river,» the first spirit.

Likewise: «On the level of that sea, I perceived a great desert, greater than which I had never seen any space, so that, in spite of my endeavor, I found neither the beginning nor the end of it.» That is: I could not assign a limit to what was more extensive than any thing else, as the comprehension of a pure being belongs only to a perfect intelligence.

In continuance: «On the level of the sea and the desert, I saw an angel surrounded with every grandeur, splendor, and pomp, who guarded both halves with facility; he called me to him, and having joined him, I asked: 'What is thy name?' He answered: '*Mikâil:* I am the greatest of all angels; whatever is difficult, ask it from me; and whatever thou desirest, demand it from me: I will satisfy all thy wishes.'» This means: When I had learned and considered all this, I understood the first command. And the Angel represents what is called «the Holy Ghost,» and is said to

be "a cherub." Whoever has access to him and receives his assistance, evinces himself as wise, and participates in spiritual enjoyments.

And also: "When I had set myself free from saluting and questioning, I said: 'To arrive at this place I experienced much trouble, and my purpose in coming here was to attain knowledge, and the sight of God Almighty. Grant me guidance, that I may satisfy my desire, and then return home.'" That is: by the pure command, which is the holy word, he wished that, as, after the study of nature, his inward sight was opened to clear evidence, he might behold every thing such as it was; he wished that he might find the absolute Being, the first cause, the self-existing necessary Being, the supreme good; and that he might know his unity so that in him multiplicity cannot exist.

What the prophet further said: "That angel took me by the hand, and gave me a passage through several thousand curtains into a world, where I saw nothing like what I had seen before, until he brought me at last near the Lord of glory; then the command came to me: 'Approach.'" This means: that the holy God is exempt from body, substance, and wants, which are found in this world.

Again: "In that majesty I immersed my sense and motion, and found entire relaxation, contentment, and tranquillity." That is: I acquired such a knowledge of his purity and of his beneficence, as no living being can comprehend with his sense: for he may have a clear perception of bodies, and observe forms and images; a substance *endowed with* a memorial intelligence conceives ideas; but the self-existent necessary Being is out of this category, and cannot be understood by sense, imagination, and memorial power; in his majesty there is no motion, because motion is a change of existence; but the self-existent necessary Being is such as to be the mover of all things.

The prophet said further: "From fear of the Lord I forgot all things I had seen and known before, and I felt such an exaltation, inspiration, and inward delight, that thou wouldst have said: 'I am intoxicated.'" That is: When my intelligence found access to the knowledge of unity, I considered and investigated the parts, and from this study

the rational soul derived such enjoyment, that all the powers of brutishness and nature desisted from their action, and such an immersion into unity manifested itself, that there remained no consideration for the science relative to substance and bodies.

Again: "I felt some impressions of God's proximity, so that I was seized with trembling; and I heard the command: 'Proceed,' and I proceeded. Then came the word: 'Fear not nor be disquieted.'" This means: When I was initiated in the mystery of unity, I learned that the self-existent necessary Being is without the divisions of this world; I trembled at the boldness of my journey, which had attained such a height and distance; and I apprehended failing in the proof of the unity; but I heard the words: "Come nearer"; that is: dismiss thy pondering, fear, and terror; for such is the proper state of a believer in the unity of God, to be continually immersed in a spiritual ecstasy, so that he may never fall back into the disgrace of brutishness, and fear and hope belong to the state of brutishness.

"Moreover: I drew nearer, and upon me came the blessing of the Lord, such as I never had heard before"; that is: I received the revelation, the true words of the self-existent necessary Being: and his speech is not like that of creatures by letters and sounds; no! his speech is evidence of knowledge, by itself pure, communicating to the spirit what he wills in a universal not a particular way.

"Further: The command came: 'Say thy prayer': I replied: 'I cannot; for thou art thyself such as thou hast said.'" This means: When he was able to perceive the excellence of the belief in the unity of God, he found the truth of the words of the self-existing necessary Being; he then felt such delight as he had never experienced before; he knew that the self-existing necessary Being is worthy of all prayers, but he felt at the same time that he could not express his prayers with the tongue, because an arrangement of letters is required for everything which falls from the tongue, but that which has no connection except that of parts and the whole, is not suitable to the true, necessary, and self-existing Being, as he is not conceivable,

either in parts or in a whole. The prophet knew that his prayer could not properly come from the tongue, as it is no business of the senses, but belongs properly to reason; but reason knew that an object highly deserving to be praised requires a praiser worthy of it, one whose knowledge may be adequate to the power of the being to be praised, so that the speech may prove suitable to the intention. The self-existent necessary Being is an object of unity without an equal, therefore the praise of any one will never be worthy of him. Besides, the prophet trusted also to God's knowledge, for he is all knowledge, and the knowledge of him is the theme of prayers to his being without letters and sound, and not by reason: he himself is his own ornament; he himself is his eloquence.

What the prophet further said: "The word came to me: 'What dost thou wish?' I said: 'Leave to ask whatever comes into my mind, so that my difficulties may be removed.'" This means: that when God asked: "What dost thou wish," and I said "leave," it was knowledge I wished; because in this journey no other consideration but that of pure reason had remained, which was to approach the majesty of the self-existent Being, and to understand his unity, which cannot be obtained but by the gift of knowledge. The prophet wished to be rendered worthy of him, and by full knowledge to acquire the dignity required, that he might then exhibit every difficulty that occurred, and receive a categorical answer. For the guidance of mankind, he composed the rules of the law in words which came suitably to the ears of men, so that at the same time the meaning of them was fixed, and the veil of advice remained upon such things as are not required *to be known;* what proved also an assistance to that knowledge, was the journey, consequently to which the law was given, and the account of which was drawn up for publication in such a manner, that the sense of it was obvious to none but to the investigators of truth.

The prophet also said: "When I had performed all this, and returned home, on account of the rapidity of my journey, I found the bed-clothes still warm." That is: he performed a journey of reflection, and traveled with his mind;

the purpose of this voyage was, by the consideration of the created beings to attain at the self-existent necessary Being; and when he had completed his mental task, he returned back into himself; he needed not a day for this business, but in less than in the twinkling of an eye recovered his former state; whoever knows, understands why he went; and whoever knows not, looks in vain for an expedient. It is not right to communicate these words to an ignorant or low person, because the enlightened alone can enjoy this fruit.

So far the words of the example of the wise, the Shaikh Abú-álí Sína.

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